

SOLOMON'S  
RECANTATION,  
9767 ENTITLED  
ECCLESIASTES,  
PARAPHRASED.

With a SOLILOQUIE or Meditation  
upon every Chapter.

Together with *Enchiridion*;  
Containing diverse Constitutions,  
*Very Seasonable and Usefull for these times.*

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Written by FRANCIS QUARLES.

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With a short Relation of His LIFE  
*Mary* and DEATH. *Colpeys*

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*Mary* The third Edition. *Phar*

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*O curas hominum ! O quantum est in rebus inane ?*

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over against the Stone Shoppe, at the Signe of  
the great Book, 1 6 4 9.







Jane Herbert -

A SHORT RELATION  
Of the Life and Death of  
Mr. FRANCIS QUARLES,

BY *John Galsworthy*  
*Ursula Quarles*, his sorrowfull Widow.

**T**Hough it be inconsistent with the duty of a Wife, to be injurious in any respect to her Husband, yet in this my bold undertaking I fear I shal be so to mine: which I doubt not but he would have forgiven, if he had been living, as proceeding from love; and I hope his friends will pardon (now he is dead) as being the last duty I can perform to a loving Husband. Those that see with what pen his *Works* are written, will say his *Life* deserved a more skilful Artift to set it forth: which office though many might have been procured to undertake; and to which I doubt not, but some would voluntarily have offered themselves, if they had known that such a thing had been intended: yet have I (with much zeal, though smal discretion) adventured upon it my self, as being fully assured that none can be more sensible of the losse of him, then I, though thousands might have exprest that losse to the world with more Art and better judgement.

He was a Gentleman both by birth and deserts descended of an ancient Family, and yet (which is rare in these last and worst times) he was an ornament to his Ancestors. His Father was James Quarles of Rimsford Esquire, Clerk of the green-cloth, and Purveior of the Navie to Queen Elizabeth, and younger brother to Sir Robert Quarles. His

### *The Life of the Author.*

education was futable to his birth; first, at schoole in the Country, where his School-fellows wil say, he surpassed all his equals; afterwards at *Christs Colledge in Ceurbridge*, where how he profited, I am not able to judge, but am fully assured by men of much learning and judgement, that his *Works* in very many places do sufficiently testifie more then ordinary fruits of his University studies. Last of all he was transplanted from thence to *Lincolns Inne*, where for some years he studied the *Laws of England*; not so much out of desire to benefit himself thereby, as his friends and neighbours, ( shewing therein his continuall inclination to peace ) by composing suits and differences amongst them.

After he came to maturity, he was not desirous to put himself into the world, otherwise he might have had greater preferments then he had: He was neither so unfit for Court preferment, nor so ill beloved there, but that he might have raised his fortunes thereby, if he had had any inclination that way. But his minde was chiefly set upon his devotion and study: yet not altogether so much, but that he faithfully discharged the place of *Cup-bearer* to the Queen of *Bohemia*, and the office of *Secretary* to the Reverend and learned Lord Primate of *Ireland*, that now is: and of *Chronologer* to the famous City of *London*; which place he held to his death, and would have given that City ( and the world ) a testimony that he was their faithfull servant therein, if it had pleased God: to blesse him with life to perfect what he had begun. He was the Husband of one Wife, by whom he had eighteen children; and how faithfull and loving he was, my pen and their tears are not able to expresse.

In all his duties to God and man, he was conscionable and orderly: He preferred God and Religion, to the first place in his thoughts, his King and Country to the second, his Family and studies hereserved to the last. As for God, he was frequent in his devotions and prayers to him; and almost constant in reading or meditating on his holy Word, as his *Divine Fancies* and other parts of his *Works* will sufficiently testifie. For his Religion, he was a true son of the Church

## The Life of the Author.

Church of England; an even Protestant, not in the least degree byassed to this hand of superstition, or that of schisme though both those Factions were ready to cry him down for his inclination to the contrary. His love to his King and Country in these late unhappy times of distraction, was manifest, in that he used his pen, and powred out his continuall prayers and tears to quench this miserable fire of dissention, while too many others added dayly fewel unto it. And for his family, his care was very great over that, even then, when his occasions caused his absence from it. And when he was at home his exhortations to us to continue in vertue and godly life, were so pious and frequent; his admonitions so grave and piercing; his reprehensions so milde and gentle, and (above all) his own example in every religious and morall duty, so constant and manifest; that his equal may be desired, but can hardly be met withall.

Neither was his good example of a godly life contained onely within his own Family: others aswel as we, have (or at least might have) made good use of it. For he was not addicted to any notorious vice whatsoever: He was courteous and affable to all; moderate and discreet in all his actions; And though it be too frequent a fault (as we see by experience) in Gentlemen whose dispositions incline them to the study of Poetry, to be loose and debauch'd in their lives and conversations; yet was it very farre from him: Their delight could nor be greater in the Tavern, then his was in his Study; to which he devoted himself late and early, usually by three a clock in the morning. The fruits thereof are best tasted by those, who have most perused his *Works*, and therefore I shal be silent in that particular. For though it had been necessary in another to have spoken somewhat of his *writings*; yet I hope it will not be expected from me, seing that neither the judgement of my Sex can be thought competent, nor (if it were) would the nearnesse of my relation to him suffer me to praise that, at commendations whereof from others, I have often blushed.

I shal therefore rather desire to leave to speak a word or two concerning

## *The Life of the Author.*

concerning the blessed end of my dear Husband; which was every way answerable to his godly life; or rather (indeed) surpassed it. For as gold is purified in the fire, so were all his Christian virtues more refined and remarkable during the time of his sickness.

His patience was wonderfull, in so much as he would confesse no pain, even then when all his friends perceived his disease to be mortall; but still rendred thanks to God for his special love to him, in taking him into his own hands to chastise; while others were exposed to the fury of their enemies, the power of pistols, and the trampling of horses.

He exprest great sorrow for his sins, and when it was told him, that his friends conceived he did thereby much harme to himself: he answered, *They were not his friends; that would not give him leave to be penitent.*

His Exhortations to his friends that came to visit him were most divine; wishing them to have a care of the expence of their time, and every day to call themselves to an accompt; that so when they come to their bed of sickness, they might lie upon it with a rejoicing heart. And doubtlesse such an one was his: Inso much as he thanked God, that whereas he might have justly expected, that his conscience should look him in the face like a Lyon, it rather looked upon him like a Lamb: and that God had forgiven him his sins, and that night sealed him his pardon. And many other heavenly expressions to the like effect. I might here adde what blessed advice he gave to me in particular. Still to trust in God, whose promise is, to provide for the Widow and Fatherlesse, &c. but this is already imprinted in my heart; and therefore I shal not need here again to insert it.

His charity was extraordinary, in freely forgiving his greatest enemies, even those who were the cause of his sickness, and by consequence of his death. For, whereas a Petition full of unjust aspersions, was preferred against him by eight men, (whereof he knew not any two, nor they him, save only by sight) the first news of it struck him so to the heart, that he never recovered it, but said plainly, *it would be his death.* And when his friends (to comfort him) told him that Mr. I. S. (the chief promoter

## The Life of the Author.

promoter thereof) was called to an account for it, and would go neer to be punished; his answer was, *God forbid, I seek not revenge, I freely forgive him; and the rest; only I desire to be vindicated from their unjust aspersions: especially, [that for ought they know I may be a Papist] whereas I never spake a word to any of them in my life.* Which imputation; how slanderous it was, may easily be discovered by a passage in his greatest extremity, wherein his discretion may (perhaps) be taxed by some, but his Religion cannot be questioned by any. For, a very able Doctor of the Romish Religion, being sent unto him by a friend, he would not take what he had prescribed, only because he was a Papist.

These were the remarkable passages in him during his sickness; The rest of the time he spent in Contemplation of God, and meditating upon his Word; especially upon Christs sufferings, and what a benefit those have, that by faith could lay hold on him, and what vertue there was in the least drop of his precious blood: intermingling here and there many devout prayers and ejaculations; which continued with him as long as his speech: and after, as we could perceive by some imperfect expressions. At which time a friend of his exhorting him to apply himself to finish his course here, and prepare himself for the world to come; he spake in Latin to this effect (as I am told) *O dulcis Salvator mundi, sint tua ultima verba in Cruce, mea ultima verba in luce: In manus tuas Domine commendo spiritum meum. Et quæ ore meo fari non possint, ab animo exarde sint à te accepta: O sweet Saviour of the world, let thy last words upon the Crosse, be my last words in this world: Into thy hands Lord I commend my Spirit: And what I cannot utter with my mouth, accept from my heart and soule.* Which words being uttered distinctly, to the understanding of his friend, he fell again into his former Contemplations and Prayers; and so quietly gave up his soul to God the eight day of SEPTEMBER, 1644. after he had lived two and thirtie yeares, and lyeth buried in the Parish Church of S Foster London.

Thus departed that blessed soul, whose losse I have great reason to bewail, and many others in time will be sensible of. But my particular comfort is in his dying words, that God will  
be

## *The Life of the Author.*

be a Husband to the Widow: And that which may comfort other as well as me, is (what a reverend Divine wrote to a friend concerning his death) that our losse is gain to him, who would not live in a worse age, nor die in a better time.

And here again, I humbly beg the Readers pardon. For I cannot expect but to be censured, by some for writing thus much, and by others for writing no more. To both which, my excuse is, my want of ability and judgement in matters of this nature. I was more averle (indeed) from meddling with the Petition, then any other thing I have touched upon; lest (perhaps) it should be thought to favour a little of revenge; but God is my witnesse I had no such intention. My onely aim and scope was, to fulfil the desires and commands of my dying Husband, Who wished all his friends to take notice, and make it known, that as he was trained up and lived in the true Protestant Religion, so in that Religion he died.

URSULA QUARLES.

### **A Letter from a learned Divine upon the news of the Death of Master Quarles.**

My worthy friend M. Hawkins,

**I** Received your Letter joyfully, but the news (thercin contained) sadly and heavily: It met me upon my return home from Sturbridge; and did work on my self and wife, I pray God it may work kinally on us all. We have lost a true friend, and were the losse only mine or yours, it were the lesse, but thousands have a losse in him: yea, the Generations which shall come after will lament it. But our losse is gain to him, (who could not live in a worse age, nor die in a better time) let us endeavour like good Gamesters to make the best we may of this throw, cast us by the hand of Gods good Providence, that it may likewise prove gain to us: which will be, if in case we draw nearer unto him, and take off our hearts from all earthly hopes and comforts; using this world as if we used it not: so shall we rejoyce as if we rejoyced not in their using, and mourn as if we mourned not in the parting with them.

Your assured friend  
Nehemiah Rogers.

Essex, Sept. 12. 1644.



# SOLOMONS Recantation,

*Intituled,*

## ECCLESIASTES.

### CAP. I.

- 1 The Preacher sheweth that all humane courses are vain:  
4 Because the creatures are restlesse in their courses,  
9 They bring forth nothing new, and all old things  
are forgotten; 12 And because he hath found it so in  
the studies of Wisdome.

**T**HUS sayes the best of Preachers and of Kings, *Vers. 1.*  
Thus Solomon the Son of David sings.

The greatest happinesse that earth can price  
Is almost vain, and vaineest vanities.

What profit can accrue to man? what gains

Can crown his actions, or reward his pains

Beneath the Orbe of heavens surrounding Sun,

What worth his labour hath his labour done

One Generation gives another way

But earth abides in one perpetuall stay.

The Prince of Light puts on his morning Crown

And in the Evening layes his glory down;

Where leaving earth to take a short repose,

He soon returns, and rises where he rose:

The troubled Ayre provokes the Southern States,

And then it blusters at the Borean gates;

It Whirles about in this unceasing sphere,

**B** And

- And rides his unknown Circuit ev'ry where,
- Vers. 7.* All Rivers to the Seas their tribute yield,  
 And yet th'Hydropick Seas are never fill'd,  
 Their sliding streames pursue their passage home,  
 And drive their hasty tides from whence they come.
8. The world is all compos'd of change; nor can  
 Her vanity be Character'd by Man:  
 There's not satisfi'd; and what we hear,  
 Fills not the Concave of th'unsatiate ear.
9. The thing that heretofore hath been, we see  
 Is but the same that is, and is to be:  
 And what is done, is what is to be done;  
 There's nothing that is new beneath the Sun.
10. What Novelty can earth proclaim, and say,  
 It had no Precedent before this day?  
 No, no, there's nothing modern times can owne,  
 The which precedent Ages have not known:
11. The deeds of former days expire their date  
 In our collapsed Memories, and what  
 Times early sunshine hath not ripened yet,  
 Succeeding generations shall forger.
12. I *Solomon*, whose choise affections owne  
 The Churches service dearer then my Throne,  
 Was chosen and anointed King, and now  
 Wear Israels Crown upon my studious brow:
13. I bent my heart, by wisdom, to descry  
 What ere subsists beneath the spangled sky;  
 With such hard travel hath our God thought good  
 To exercise the souls of flesh and blood.
14. My thoughts have ponder'd all that hath been done  
 Betwixt the solid Center and the Sun,  
 And loe! the object of my Contemplation  
 Is but meer *vanity*, and souls vexation.
15. Not all this knowledge can reduce the state  
 Of crooked nature to a perfect straight;  
 Nor summe our Ignorances, which surmount  
 The language of *Arithmeticks* Account.
16. I view'd my heart, and there found greater store



Of wisdom, then all those that liv'd before:  
No knowledge could remain, no wisdom lye  
Close from mine ear, nor clouded from mine eye.  
I gave my all-enquiring heart to know  
Not wisdom only, but ev'n folly too:  
And I perceiv'd that all this contemplation  
Was vain, and nothing but the soules Vexation.  
For he that labours for much wisdom, gains  
Grief in th' enjoyment; in pursuit but pains:  
And who improves his knowledge, strives to borrow  
A fair advantage to encrease his sorrow.

Verse

17.

18.

S O L I L O Q U I E. I.

**H**ow are the vain desires of flesh and blood  
Besold in that mistaken thing call'd good!  
How Travel seeks it! How unwearied hearts  
Make it the object both of Armes and Arts!  
How many certaine obvious evils attend  
The way to this uncertain Fournies end!  
We tyre the night in thought, the day in toyl,  
Spare neither sweat nor incubrated oyl,  
To seek the thing we cannot find; or sound,  
We cannot hold; or held, we cannot ground  
So firm, as to resist the various swings  
Of sickle Fortune, or the frowns of Kings.

Poor fruitlesse labours of deluded Man!  
How vainly are ye spent? How short a span  
Of seeming pleasure serves ye to requite  
Long Leagues of travell? For one drops delight  
Of ayry Froth, how are ye forc'd to borrow  
Strong Gales of Hope, to sail through seas of sorrow?

Why do we thus afflict our lab'ring soules  
With dregs of wormwood, and carousefull Bowls  
Of boyling anguish? To what hopesfull end  
Droile we our crazy bodies, and expend

## SOLOMONS Recantation.

Our sorrow-wasted spirits to acquire  
 A good, not worth a breath of our desire?  
 A good whose fulsome sweetness clogs and cloyes  
 The soul, but neither lasts nor satisfies:  
 How poor an object pleases! And how soon  
 That pleasure findes an end! How quickly Noon  
 How quickly Night! And what to day we prize  
 Above our soules, to morrow we despise  
 Beneath a Trifle; What in former Times  
 We own'd us Vertue, now we tax as Crimes.

What is this World, but ev'n a great Exchange  
 Of dearbought pen'worhs, all compos'd of Change?  
 Where froth; Honour may be bought and sold  
 With heart corrupting, eye-beguiling Gold;  
 Where sullen wealth, and friend-betraying treasure  
 May passe in barter for repented Pleasure:  
 Where painted sweetnesse (though a grain too light)  
 Shall buy a Lords estate for one poor night;  
 Where unstain'd beauties youth shall buy an old  
 Breath-tainted Churl, diseas'd with Gouts and Gold;  
 Where Birthrights, blessings, nay and soules to boot  
 (And yet not deem'd a pen'worth under foot)  
 Shall passe for fond delights; where very Names  
 Without an Alias, (so buy after Claimes  
 To a poor Lordship) shall be swept away  
 For Clods of earth, and those for one nights Play.

- Tell me, my puzzled soul, what wouldst thou buy?  
 Go in and cheapen; Let thy curious eye  
 Make her own choice; They will present thy view  
 With numerous jayes; Buy something that is new:  
 Alas! there's nothing now beneath the skie.  
 9. Look further; further yet: Go please thine eye,  
 Search, till the Object and thine eye agrees:  
 8. Thine eye's not satisfi'd with what it sees.  
 Buy something that will last; that will remain  
 2. To after dayes: All's momentary, all's vain.  
 I. but my soul, here's fairer Merchandise,  
 16. Wisedome and Knowledge: That to make thee wise;

SOLOMON'S Recantation.

3  
Verse

This to instruct thee: Come, thou needst not fear  
Too hard a bargain: Go and purchase there:  
Alas! much wisdom makes thy grief but double;  
Encrease of Knowledge brings encrease of trouble.

I, but my soul, the gracious eye of heaven  
Hath smil'd upon thee. His full hand hath given  
A large addition to thy thriv'n estate;  
Thy barns and bags are fill'd; thy servants wait  
Upon thy business, and their shoulders bear  
Thy fruitfull burdens; who like Pilots steer  
Thy reeling Vessel: Thou art richly endow'd  
With Knowledge, Wisdom, Judgement, and allow'd  
Some Grains to make thee weight: Me thinks, thy heart  
So arm'd with strong Resolves should never start  
At threatening evils; Me thinks, thy daring eye  
(If all the Chrystall Rapiers of the skie  
Should make one ruine, and that ruine fall  
About thine ears) should be unmov'd at all.

No, no my soul, 'tis neither Barn nor Purse  
Cram'd up with coin, or corn, can baffle the Curse  
Entail'd upon thy sinne: Nor height of blood,  
Nor all that this mistaken Earth calls Good:  
Not very Knowledge, no nor Wisdom can  
Exempt thee from the Common lot of Man.  
The wisest Prince that ever blest a Nation  
Found all things vain, and when enjoy'd, Vexation.

17

16

CAP. II.

- 1 The vanity of humane courses in the works of pleasure. 12.  
Though the wise be better then the fool, yet both have but  
one event. 18. The vanitie of humane labour, in leaving  
it they know not to whom. 24. Nothing better then joy  
in our labour, but that is Gods gift

Since knowledge then affords my soul no rest  
My roving thoughts tri'd mirth, and were possess

1.

Vers.

- Of all the pleasures earth could lend ; yet I  
 Found mirth and pleasure all but vanity :  
 2. I laugh'd at laughter as a toyish Antick ;  
 And counted all my mirth no lesse then frantick ;  
 3. My heart ( but wisely foolish ) did incline  
 To costly fare , and frolick cups of Wine ,  
 That in these pleasures I might finde some good ,  
 To crown the short lif'd dayes of flesh and blood :  
 4. I built magnifick Palaces , did frame  
 Great buildings to the glory of my name :  
 I plant'd Vineyards , whose plump clusters might  
 Rejoyce my heart , and lend my soul delight :  
 5. I made me fruitfull Orchards for my pleasure ,  
 And curious Gardens to refresh my leisure ;  
 I stored them with trees , and these with Bowers ,  
 And made a Paradise of fruits and flowers :  
 6. I made me standing pools , to entertain  
 My breathlesse guests and all their num'rous train :  
 I cut me Aquiducts , whose current flees  
 And water all my wildernesse of trees ;  
 7. Armies of servants do attend my state ,  
 Both foreiners , and born within my gate :  
 Herds I possesse , and flocks above all them  
 That reign'd before me in Jerusalem :  
 8. Abundant silver , gold , and precious stones  
 By Kings presented , my Exchequer ownes ;  
 All sorts of Musick ( earths delight ) had I  
 To feed mine eare , Beauties to please mine eye ;  
 Such State , magnificence , and Princely store  
 9. Wondring Jerus'lem never saw before :  
 In all this pomp , my heart had not forgot  
 The lawfull use ; My wiledome fail'd me not ;  
 I gave mine eyes what ere mine eyes requir'd ,  
 10. Deny'd mine heart no mirth my heart desir'd :  
 For my poor hearts delight was all my gaires ,  
 My pleasure was the portion of my paines .  
 At length I cast my serious eye upon  
 11. My painfull workes , and what my hands have done ;

But

But lo, beneath the Sun no contentation,  
 All, all was vanity, and souls vexation: *Verf.*  
 With that I turn'd my weary thoughts agen  
 On wisdom, and the foolishness of men; 12.  
 (Search they that please to search, alas! the'se none  
 Can search the truth more strict then SOLOMON)  
 When my impartiall Judgement did compare  
 Folly with wisdom, this doth ev'n as farre 13.  
 Excell the other, as Meridian light  
 Excels the shadows of the darkest night:  
 The wise mans eyes are in his head; They stand  
 Like watchmen in the Towre to guard the Land: 14.  
 But fools haunt darknesse: yet my self perceiv'd  
 The self same lot both fools and wisemen have  
 Ah! then (said I) If equall fortune lies  
 For fooles and me, what vantage to be wise? 15.  
 What profite hath my wisdom? Then thought I  
 The hieght of wisdom hath her Vanity.  
 The foolish Bauble, and the learned Bayes 16.  
 Are both forgotten in succeeding dayes:  
 Impartiall death shall close the dying eyes,  
 Both of the fool, and also of the wise:  
 Therefore I hated life, for from th'events 17.  
 Of humane actions flow my discontentes  
 Life spent in action, or in contemplation  
 Is all but vanity, and soules Vexation.  
 I hated all that e'r my hands had done 18.  
 In seeking happinesse beneath the Sun;  
 For what I did I cannot call mine own,  
 Others hand must reap, what mine hath sown.  
 Who knows if my successour is to be 19.  
 A wise man or a fool? How e'r 'tis he  
 Must spend with ease, what I have earn'd with pain  
 And soules Vexation; this is also vain:  
 For which, my soul (thus fool'd with vain pursuit 20.  
 Of blossom'd happines that beares no fruit)  
 Whisper'd despair of all that I had done  
 To purchase perfect good beneath the Sun.

- vers. 21. Some men there be whose more elaborate gaines  
 ( The fruits of lawfull cares , and prudent paines )  
 Descend to those that knew nor paines nor Art ;  
 This is a vanity and afflicts the heart.  
 22 For what reward hath man of all his droyl  
 His ev'ning trouble , and his morning toyl,  
 His hearts vexation , and his griefs that run  
 Through all his labours underneath the Sun  
 23 His dayes are sorrowes ; tedious griefs attend  
 His travail , hopelesse of a journies end ;  
 His restless nights afford his closed eyes  
 No slumbers : This is also vanity.  
 24 There's nothing sweeter then to take repast  
 Of meats and drinks , and now and then to cast  
 Griefs burthen off , and Gently loose the rains  
 By intermingling pleasures with our paines :  
 But this , I know , lies not in our command ,  
 It is a blessing from th' Almightyes hand :  
 25 For who can eat ? what mortal can apply  
 His heart to force a pleasure more then I ?  
 26 Heaven gives the just man wisdom , knowledge , mirth ;  
 To sinners , travell ; to heap earth to earth ;  
 Wherewith t' enrich the righteous Generation ;  
 This is his vanity , and soules Vexation .

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 SOLILOQUIE II.

**B**Ut stay my soul ! Art thou resolved , than ,  
 To abjure delight , and turne Capucin ?  
 Because thy earth hath thus eclips'd the light  
 Of thy contentment , wilt thou make it night ?  
 Wert thou condemn'd to sorrows ? wert thou born  
 To live in languishment , and die forlorn ?  
 Abuse not thy Creation : Thou wert made  
 Not thus to sterve thy blossomes in the shade  
 Of barren melancholy ; or to waste  
 Thy pensive houres in the byst'rous blast

SOLOMONS Recantation.

Verse 9  
1.

Of stormy discontents : Com, Com, my soul,  
Hoyt up thy sails to mirth : Let others houle  
And whine, Let alwayes such as are at wars  
With their own fortunes , curse their ill fac'd stars :  
Passe thou thy frolique youth in Revels, sports,  
And fresh delights ; frequent the purple Courts  
Of prosperous Princes : Stue thy heart in mirth,  
And crush the childe of sorrow in her birth ;

2.

O out, my soul, what profit can accrew  
From lavill mirth ? what pleasure is't to skrye  
An Autick face and grimme ? or to enforce  
An empty laughter in a vain discourse ?

3.

Why then my soul, Go winde the plummetts up  
Of thy down spirits, with a chirping cup ;  
Redem thee from the gripes of care, and rapes  
Of grief, and drench them in the bloud of grapes  
I, but perchance in that sad heart of thine  
There is a wound craves rather oyle then wine.

If then thy cure prove worse then thy disease,  
That grief thou dar'st not cure, attempt to ease :  
Forget thy sorrows ; or if rugged sense  
Will not be woo'd by language to dispense  
With her provoking foe, advise with Art ;  
Those stubborne streames thou canst not stop, divert ;  
And like a pain afflicting stripling, play  
With some new toy, to while thy grief away.

4.

Go, raise great works, whose structure may impari  
The masters wisdom, and the builders Art :  
Build houses, whose magnificence may proclaim  
Thy worth, as lasting Monuments of thy name.

5.

Plant Orchards for thy pleasure ; Deck thy bowers  
With dainty fruits and delectable flowers ;

6.

Cut waterworks ; instruct the silver rinde  
To wanton up and down ; teach her to slide

In soft Meanders ; through the fluid veins  
Of the green breasted stream embroydered plains ;

Ravish thy soul with Musick, and refresh  
The wastad spirits of thy unweildy flesh

With



Verf. With high-bred raptures: Let harmonious Ayres  
 Compose the discords of thy droyling cares:  
 Take pleasure in thy pale-enclosed grounds,  
 And let the Rhet'rick of thy deep mouth'd bounds  
 Perswade thy head strong sorrows so to fly  
 Before thy Heard, as they before the Cry.

Alas, Alas, my poor deluded soul,

Think'st thou to quench thy fire with oil, or cool  
 Thy flame with Cordials? Can thy born discase  
 Expect a Cure from such Receipts as these?  
 No no, these bellows mount the blaze the higher,  
 Thou leapt'st but from the pan into the fire.

- 12 I, but my soul, me thinks a wise foreast  
 (Though not redresse the mischiefs that are past)  
 May claim some kind of priv'ledge to prevent  
 The ev'ls that future changes may present;  
 If not, what harm, what inconvenience lies  
 13 In being fool? what vantage to the wise?  
 15 Both fool and wise must pay an equal shot  
 At Nature's table; have the self-same lot.

Why then, my soul, since sorrow needs must haunt  
 Thy life, condemn'd o' labour, cease to daunt  
 Thy bold endeavours with the sense of care,  
 Chear up thy whining heart and take thy share  
 24 Of all thy labours, eat, and drink; and let  
 Thy sense enjoy the wages of thy sweat:  
 'Tis all thy Portion: Take what may be had;  
 Bad is the best, then make the best of bad:  
 Sweeten thy pains; Mixe pleasure with thy sorrow  
 Who knows to day, what shall betide to morrow?

### CAP. III.

- 1 By the necessary change of times, vanity is added to humane travail; 11 There is an excellency in Gods works;  
 16 But as for man, God shall judge his works there,  
 and here he shall be like a beast.

**T**He great Creator in his wise Decree  
 Hath pitcht a time when every change shal be,



And through his watchfull Providence hath given *Verf.*

A season to each purpose under heaven ;

There is a time appointed for our birth, 2.

And there's a time for earth to turn to earth :

There is a time to plant ; A time wherein

To pluck those plants, thus planted, up againe :

There is a season when to build, ev'n so, 3.

There is a season to demolish too :

There is a season to inflict a wound,

And there's another season to make sound :

There is a time for tears to drown thy eye ; 4.

A time to laugh and lay thy sorrowes by :

There is a time to mourn ; A time to meet

The sprightly musick with thy numerous feet :

There is a due appointed season, either

To scatter stones, or gather stones together :

There is a time t' embrace, and there be spaces 5.

Of time, appointed to refrain embraces :

There is a time to gain, and there's ordain'd 6.

An other time to loose the things we gain'd ;

There is a time to recollect and lay

Thy treasure up ; a time to cast away.

There is a time appointed when to rend ; 7.

And there's a time appointed when to mend :

A time for silence, and a time to break

Reserved silence ; there's a time to speak :

A time to love, and there's a time t' abate 8.

Our warm affections ; there's a time to hate :

A time of war, and there's a time to cease

The bloody Battel : Ther's a time for Peace.

If heav'ns decree thus bound the works of men, 9.

What profite gains the fruitlesse worker then ?

What boots our travell, or those works of ours,

If all our plots depend on heav'nly pow'rs ?

Nor are our actions, or their secret ends 10.

Govern'd by chance ; nor do our works depend

On hoodwinck'd Fortune, no, pleas'd heaven thinks good

To exercise the soul of flesh and blood ;

What

- Vers.* 11. Where he did, is fair, and timely done,  
 He gave the world for man to muse upon :  
 Whose eye, with admiration may discover  
 The morion, not the progresse of the Mover.
- 12 I know, that from the works of flesh and blood  
 As they are mans, there can arise no good ;  
 Unless perchance to qualifie with oyl  
 The soul-afflicting vin'gre of his toil ;
- 13 Or if it happen that his soul may eat  
 And drink, and reap the harvest of his sweat  
 To sweeten sorrows, may we understand  
 It is a gift from the Almightyes hand ;
- 14 I know that heav'ns *Decree* is seald, and free  
 From alteration, a most firme *Decree*;  
 And so ordain'd, that the presumptuous Race  
 Of man may fear the Majesty of's face.
- 15 The thing that is, hath been ; and what of old  
 Hath been, succeeding ages shall behold :  
 The great Disposer keeps the self same track  
 And timely calls his revolutions back.
- 16 I view'd the Chair of Judgement, where I saw  
 In stead of Righteousnes, perverted Law :  
 I view'd the Courts of Equity and spy'd  
 Corruption there, and Justice warp aside.
- 17 Othen (thought I) the Judge of heaven shall do  
 Right to the wicked, and the righteous too.  
 For there's a time true Justice shall proceed  
 On ev'ry Purpose, upon every Deed.
- 18 Then puzzell'd in my thoughts, I thus advis'd,  
 Heaven suffers mortalls to be exercis'd  
 In their own miseries, that they may see  
 They'r not more happy then the sensualls be.  
 To man and beast the self-same lots befall ;
- 19 Man dies, so dies the Beast: alas they all  
 Enjoy one breath ; what Royalties remain  
 To man above a Beast ? For both are vain ;  
 Both travell to the self-same place ; Both tend  
 Their paces to the self-same Journies end ;

SOLOMONS Recantation.

The substance of their flesh is both the same,  
But dust, to dust both turn from whence they came.  
What curious Inquisitor doth know  
The place whereto ascending souls do goe?  
Or can renown'd Philosophie declare  
Whither the dying spirits of beasts repair?  
This rightly weigh'd, it seems the better choyce  
For man to suck his labours, and rejoice:  
'Tis all the portion he is like to have:  
Who knowes the entertainments of the Grave.

SOLILOQUIE III.

Come now my soul thou hast with toilsome pains  
Outworn the day, and with thy dear bought gains  
Thou hast refresh'd thy spirits; and at length  
With lusty diet hast redem'd thy strength;  
Thou hast forgot thy labours, and thy Rest  
Hath crown'd contentment in thy peacefull breast:  
Art thou now pleas'd? what can thy heart require,  
More then thou hast, to fill thy vast desire?

True, if my bubble life could get a lease  
Of his small Rest, nay, if the present Peace  
Were but secur'd from this succeeding sorrow  
Long since design'd to the next neigh'ring morrow  
It were some hapinesse, and would present  
A large proportion of a short content:  
But Change (the Moth of transitory things  
That's never worse then when the seasons brings  
A flash of Good) doth all things so unframe  
That earbs content doth scarce deserve the name  
Of common hapinesse; which like the winde  
Varies, still meeting with a various minde.

Unconstant earth! what can thy treasure show  
That is not, like thy self, unconstant too?  
How full of Change! How full of alteration!  
Nay, fixt in nothing but thy meer foundation.

Verf. 4. And like thy self, our naturall parent, we  
Constant in nothing, but in loving thee!

4. One while we plunge in tears: and by and by  
We rage in laughter, yet not knowing why;

8. To day, the zeal of our affection's such,  
We burn in love; to morrow, hate as much;

Sometimes we fear not when our ev'ls appear:  
Sometimes, affrighted at no cause of fear:

One while we should and will not, will and should not;  
Nay, at the self same moment, would and would not.

4. To day we feast, and quaffe in frolique Bowles;

To morrow fast, and pinch our guilty Soules;

Now Musick now a Knell salus our eares;

At noon we swim in wine; at night in teares.

Ore night our vows are made, our joy concluded;

To day, the danger's past, and heav'n deluded:

The last six months our fortune sweet & rich store,

And now they break, was never Job so poor;

8. Time was, that Peace enricht our joyfull Land:

Time is, our martiall drum beats War at hand.

Unconstant Earth! O, is it not enough

Thy dayes are ev'ill at best, and but a puffe

At longest? At the fruitfullest but vain?

But sad, at merriest: and at sweetest paine?

Is not all this enough? enough to make

The miserable childe of man forsake

The false protection of thy magick eye,

Without th' addition of inconstancy?

Is't not enough that we poor Farmers pay

Quit-rent to nature at the very day,

And at our dying hour bequeath to thee

Our whole subsistence for a Legacy?

But thou must leave our frailties as a prey

To time born Change, that will permit no stay

In one estate, nor give us leave to lye

Sad Patients in a quiet misery!

O but my soul, why dost thou thus contend

With thy Creators pleasure? Cease to spend

SOLOMONS Recantation.

15  
Vers.

This needlesse breath: Shall thy disorder'd will  
Confront his Providence? or call that ill  
Which he thinks good? Tell me, my soul, shall he  
That gave thee being, be prescrib'd by thee?  
He made thee for his glory; nor to spend  
Thy dayes in slavish labour; nor to end  
Thy painfull travell in the shades of death:  
But thou hast tainted that immortall breath,  
Which qualifi'd thy life, and made thee free  
Of heav'n and earth, and joint Patience  
With smooth fac'd Cherubims; And too too proud  
Of thy short honour, wrapt thy thought, and bow'd  
Thy straight desires to unknown delight,  
And wrapt thy glory in the clouds of night:  
Lost thy freewill to good, didst overthrow  
Thy perfect knowledge with a fire to know;  
Bereft of wisdoms lab'ring to be wise,  
Now peer'd with beasts, that onely works and dies  
Both, born to sorrow, breath the self same breath;  
Live both alike, both die the self same death:  
Since then my soul, thy hopes may not aspire  
To what thou wouldst, suit thy suppress'd desire  
To what thou must: and let thy wisdoms play  
Bad cards with best advantage; what the day  
Brings in by travell, let the frolique night  
Consume in Mirth, and spend in full Delight:  
Take thou do day les others take to morrow;  
He earns the Solace, that endures the sorrow.

19

22

CAP. IV.

1. Vanity is increased unto men by oppression, 4. By envy, 5. By  
idleneſſe, 7. By covetousneſſe, 9. By solitarineſſe, 13. By  
wilfulneſſe.

MY soul return'd and fixt her thoughts upon  
The hard oppression made beneath the Sun;  
And, loe, the tears of captives in distresse,

Cry'd

This

Vers.

- Cry'd loud for Comfort, yet were comfortlesse;  
Great was th'oppressors power, yet the grief  
Of the oppress'd was voide of all relief:
2. O, then I counted their condition blest,  
Whom death hath lull'd in everlasting rest;  
Yea, farre more blest then those that live, to stand  
Afflicted patients at th'oppressours hand.
3. Nay, farre then both are they more blessed, whom  
Conception never hantell'd in the wombe;  
Or those Abortives, whom untimely birth  
Excus'd from all the sorrowes of the earth.
- I mus'd again, and found when pains had crak't  
4. The harder shel to some Heroick act,  
Pale envy stricks the kernel with taxation;  
O, this is vanity, and soules vexation.
- The slugish fool that solitary stands,  
5. With yauning lips, and bosome-folded hands,  
Consumes his empty dayes, at last, is fed  
With his own flesh, that would not move for bread:
- His idle tongue thus pleading for his sloth,  
6. Better one hand be fill'd with rest, then both  
Stretch'd forth in travel, to prepare full diet,  
With hearts vexation, and the soules disquiet.
- Thus pausing Contemplation shew'd mine eye  
7. A new prospect of humane vanity;  
There is a lonely man that hath none other  
8. To foster then himself, nor childe nor brother,
- Whose droiling hands think nothing can supply  
The greedy wants of his insatiate eye;  
He robs himself, nor knows for whose reliefe;  
This is a vanity and wounding grief.
- The single state of him that lives alone  
9. Is double grief; Two better is then One:  
For two can share the sorrowes that befall  
To one; One's worse then not to be at all;
10. If either drooping shoulders be betray'd  
To a sad burden, ther's a mutuall ayd:  
Woe to the man whom danger meets alone,

SOLOMONS *Recreation.*

17

Verse

For there's no arme to help him but his owne.  
When two divide the comforts of a Bed,  
If one gains kindly warmth, the others sped:  
But warmth turns back to him that lies alone;  
The steel will yeeld no sparks without the stone.  
If fury from a stronger arme assaies,  
One falls before the foe when two prevails:  
But if a third put in a timely stroke,  
The Cord that's threefold, is not quickly broke.  
To be a poor wise child, is judg'd a thing  
More honourable then to be a King  
That's old and foolish, and whose disposition  
Checks at advice, and spurns at admonition.  
The low and lanke estates are often known  
To clime from Prisons, to the princely Throne;  
And glorious Monarchs have been seen to fail,  
And change their glittering Glory for a Goal.  
So have I seen the vulgar hearts grow cold  
To with'ring Greatnesse, whilest their eyes behold  
The blooming heyre, to whom affections run  
Like morning eyes to greet the rising Sun.  
Past Ages quench the fathers fading light  
In the Sons hopes, and future dayes benight  
The Son in his Succeeders expectation,  
O, this is vanity and souls vexation.

11.

12.

13.

14.

15.

16.

SOLILIQUE IV.

**M**Y soul, to what a strange disguised good  
Art thou bewitcht! O how hath flesh and Blood  
Betrayd thee to a happinesse that brings  
No comfort but from transitory things!  
How is thy freedom curb'd! How art thou clogg'd  
With dull mortality, bestow'd and bogg'd  
In thine own frailty! How art thou repos'd  
In sin polluted dust! embrac'd, enclos'd  
In the foul armes of thy owne base Corruptions!

C

How



Verſ. How is thy will diſturb'd with th' inſurreptions  
 Of croſſe deſires? deſires, not knowing where  
 To find a Center, rambling here and there ;  
 Which like their objects, alterable, ſome  
 Like idle vagrants without paſſe. or home.  
 Review thy ſelf my ſoul; Caſt up thy dayes,  
 They are but few ; Thy life is but a blaze :  
 Go take an inventory of thoſe Foyes  
 Which thy falſe earth allows: They are but toys,  
 To mock the frailty of thy flatter'd Senſe,  
 Attended with a thouſand diſcontents :  
 Haſt Heaven enricht thy pains with thriving drifts  
 Of mighty Gold? endowde thy minde with gifts  
 Of ſacred Art ? Or glorifi'd thy name  
 With honour poſted on the wings of Fame ?  
 What is there then, that lies in earths election  
 To raiſe thy hap'neſſe to more high perfection ?

I, but my ſoul, what great, what higher hand  
 4. Shall ſtop the mouth of Envy ? Or command  
 Her ſnake devouring ſangs to keep the peace  
 Upon thy worried Name ? To every Leaſe  
 Of earths beſt granted happineſſe, belongs  
 The ſharp Proviſo of malicious tongues :  
 They, they ſhall blaſt thy fortunes ; leave a tang  
 Upon thy new broache Honour ; They ſhal hang  
 Like Burs, upon thy welfare, and deſtroy,  
 Like th'Eaſtern worm, the gourd of all thy joy.

Or iſt thou chance to ſcape the whiſpering tongue  
 1. Of ſecret Envie, Force, and bold fac'd Wrong,  
 May hap to roar upon thy full mouth'd Sails,  
 And rinde Oppreſſion with her Harpy nails,  
 May gripe thy fair Proſperity, and great  
 Upon the vaſtneſſe of thy great eſtate.

Or iſt thoſe foraign danges ſhould forbear  
 To make, aſſault, or made, prove leſſe ſevere ;  
 From out thy very boſome may ariſe  
 Ineſtine Foes, to make thy peace their prize :  
 Iſt that dull worme, that cloaths the moſſy land



With rags, but kisse thy bosome-folded hand,  
It eats thy treasure with a secret rust,  
And layes thy bed-rid honour in the dust.

Or if thy dreiling hand should once beslaye 8.  
Thy glorious freedome with a thirst to have,  
And take thee prisoner to thy loose desires,  
Thy happinesse, even whilst enjoy'd expires.

Or if a liberall Content should crown  
Thy Gould with Rest, and make thine own thine own;  
Perchance, thou wam'st a Painter, that may share 9.  
In all thy fortunes: or (if sped) an heire,  
Whose worth, and hopefull merits may revive  
Thy honour'd dust, and keep thy name alive,  
Or if the pleased hand of heaven subscribe  
To those desires, a self-conceit may bribe 13.  
Thy passion guided Will to take up Armes  
'Gainst sovereign Reason, at whose bold Alarm's  
Thy false affections may rise up, and shake  
Thy fancy-vassled Judgement, and so make  
A Gap for mischief, which may recommend  
Thy reeling Fortunes to a ruinous End.

Now tell me, O my soul! wherein can earth  
Deserve thy pains, or gratifie thy birth,  
In framing equall happinesse; nay in freeing  
Thy partiall heart from unrepented Beeing?  
O, is't not better, not to thirst at all:

Then thirst in vain, or quench thy thirst with gall?  
Are not the Cloysters of the Barren Wombe,  
Far more desirable, then to come

Into the wilde, into the common Hall  
Of troubled Natures factious Court, where all  
Move in their Orbs of Care, and severall wayes,  
Fulfill their Revolutions of sad dayes?

Are not the shady Bowers of death more sweet  
Then the bold Sunshine, where we hourelly meet  
Fresh evils, like Atomes, whose deluding breath  
Trickles our fancies till we laugh to death?

Our day of birth leads in our dayes of Trouble;  
My soul prize not this earth; this Toy, this Bubble. CAP

## CAP. V.

- 1 Vanities in divine service, 8 in murmuring against oppression, 9 and in riches. 18 Joy in riches is the gift of God.

Vers. 1.

- A**ttend thy footsteps when thou drawest near  
The house of God; and be more apt to hear,  
Then give the sacrifice of fools, which know  
Not in their sacrifice what ev'ill they do.  
2. Let not thy tongue be rash; Commit no waste  
Of words before thy God by over hast;  
Since he from heav'n beholds thy actions here,  
All lavish babling let thy lips forbear:  
3. As dreams and rest-disturbing fancies flow  
From floods of businesse which by day we doe;  
So multitude of words are daily sprung  
From th' idle fountain of a foolish tongue.  
4. When thou hast bound thee to thy God by vow  
Defer not payment, but perform it thou:  
Discharge thy bonds, for heaven takes no delight  
In fools, that violate the faith they plight;  
5. Far safer 'tis thy vows were never made,  
Then heaven promis'd payment, never paid.  
6. Let not thy lips ensnare thee; plead not thou  
Before thy Angel, *This too rash a vow*:  
7. O why shouldst thou provoke thy God, and dare  
His curse upon thy practise; and thy pray'r?  
8. Dreams oft are vain, and folly's mixt among  
The language of a multiloquious tongue;  
But let the wisdom of thy lips appear  
Before thy God with reverent fall fear.  
9. See'st thou perverted Justice in the land,  
And poor men grip'd beneath th' oppressours hand  
Stand not amaz'd: Th' Almighty views their way,  
And there be pow'rs at hand more high then they.  
10 The fruitfull surface of the pregnant soyl,  
Enrich'd

Enrich'd by the laborious ploughmans toyl,  
Brings forth to all; nay, very Kings do build  
Their whole subsistence from the fertill field:  
'Tis not full heaps of eye rejoicing Gold  
Can feed, or screen thy nakednesse from cold:  
Nor can the piles of treasure & wealth sustain  
Thy drooping spirits; this is also vain.  
As goods increas, even so their numbers, who  
Must share the goods increas; increaseth too.  
What hath the owner more then they but this,  
What they consume, his eyes behold as his?  
How sweetly pleasant is the sleep of such  
As labour, eat they little, or eat much?

Re 76

22

10.

22

11.

12.

When as the wealth of idle Owners, keep  
Their heart from quier, and their eyes from sleep.

There is an evill that happens now and then  
Beneath the Sun, among the sons of men.  
Ofte have I seen increasing riches grow  
To be their great-made Owners overthrow  
And vex their souls with care and then repay  
Unprosperous pains with grief and melt away.

B

13.

His wealth is fled, and when he should transfer it  
Upon his heir, their's nothing to inherit.  
Look how he came into the world, the same  
He shall go out, as naked as he came:  
Of what his lab'ring arm hath brought about,  
His dying hand shall carry nothing out.

14.

15.

This is a wounding Grief, that as he came,  
In evry point, he shall return the same,  
What profit can his soules affliction find,  
That toyls for air, and travels but for wind?

16.

The pilgrimage of his laborious dayes,  
Is sordid and obscure, and all his wayes  
Are blockt with troubles, and his soules disquiet,  
To gain his very life-sustaining diet.

17.

I hold it therefore the most happy lot,  
To eat and drink, and reap what pains hath got.

18.

To

- Verse* To crown those dayes which his Creator gave;  
Tis all the portion he is like to have :
- 19 All such to whom the bounteous hand of heav'n  
Gives wealth, and license to enjoy it giv'n,  
To sweeten labour, may they understand,  
It is a favour from th' Almighty's hand :
- 20 Such, doubtlesse, in their labour, shall forget  
Their painfull sorrowes, and their toylsome sweet ;  
For heav'n hath crown'd their fair desires, and sent  
A peacefull conscience, and a pleas'd content.

## SOLILOQUIE V.

**B**Ut hark, my soul, the morning Bells invite  
Thy early paces to a new delight :  
Away, away, the holy Saints bell rings,  
Put on thy robes, and oyle thy sacred wings :  
Call home thy heart, and bid thy thoughts surcease  
To be thy thoughts : Go, bind them to the peace :  
Take good security, or if such fail,  
Commit them to the all commanding Jail  
Of thy cram'd bags, there to lie close and fast  
Untill thy head'n atoning voves be past :  
Confine thy rambling pleasures to the trust  
Of vacant houres : And let thy wisdom thrust  
Indulgent Hagar, and her base-born child  
From thy sad gares : Let them be both exilde  
From thy soft bosome : Let not Ishmael share  
With holy Isa'c ; Isa'c must be heire :  
Nor let thy sorrow melted heart be gone  
Thy banisht boniflroe, and her thirsty son :  
Take thou no care for them : Heav'n will supply  
Their craving thirst with bottles from thine eye ;  
Leave all thy servill Fancies in the vale,  
Mount thou the sacred Hill, and there, bewaile  
Thy dying Isa'c, whose free gift may be  
A lasting pledge betwixt thy God and thee.

# SOLOMONS Recantation.

Here maist thou feast thy soul, and fill thy brest  
With heavenly Raptures, and with holy rest.  
Here shall thy Piety sweeten all thy paines,  
And Grace shall here replive what Griefe distraines;  
Here must thou shewd thee from those w'ills that wait  
Upon the frailty of thy frail estate.  
Here may thy Grieffs unbosome all their grones,  
And finde redresse from the high Throne of Thrones.

Hast then: O hie thee to that sacred place:  
Why stay'st thou? See, the widened Armes of Grace  
Invite thy presence, and with open brest  
Promise fair welcome to so fair a Guest!

O but my zeal transported soul, take heed;  
To rash a haste brings oft to dear a Speed:  
Observe thy steps; Thy feet are apt to slide,  
If thy misguided places swerve aside;  
Death waits at either hand, to make a prize  
Of wavering foot-steps, and miswandring eyes;  
Near the best blessings neighb'ring dangers dwell,  
The very Suburbs of blest Heav'n, is Hell.

Thus when thy awfull presence shall draw near  
These Hallalujous Courts, advise, and fear:  
Put off thy shoes: 'Tis holy ground thou treadst;  
Be not too bold; thou dy'st unlesse thou dreadst.

Now, may thy holy boldnesse safely venture  
To passe these delectable Ports, and enter.  
Now cloath thy heart with Reverence; Be fill'd  
With secret Raptures; Let thy fancy build  
No Castles here; Beware thou banish hence  
The sinfull objects of invited Sense;  
Make heav'n's command (and let thy zealous motion  
Subscribe to that) the cause of thy devotion;  
Let heav'n's direction be thy form, and bend  
Thy endfull heart to make heav'n's glory th'end;  
Worship that's moulded in Tradition Schools,  
Is but the Sensuall Sacrifice of fools.  
Be wisely carefull what thy lips impart:  
Bring thy soft tongue acquainted with thy heart:

2.

Be

Be slow to speak, and be as quick to hear;  
 Heaven loves a single tongue, a double ear:  
 Verse 4. Make hast to pay what thy vow'd promise owes;

Destruction dwells in unperformed Vows.

Thus mayst thou break the heart-corroding Fangs  
 Of gripping care, and scape the dying Pangs  
 Of living death: Here, here, thou mayst controul  
 Earth's power, and imparadise thy soul  
 In soft and sacred Rest beyond th' extent  
 Of whining grief, and murmuring discontent.

I, but my soul, grosse vanity even dwells  
 In thy devotion, whose rank offering smells  
 So strong of earth, that very heavens deride  
 Our very Altars, and abhor the Pride  
 Of our disguis'd humility which brings  
 A secret curse upon our holiest things.

Hence, hence, my soul, proceed those boisterous waves  
 That plunge our frailties: This, O this enslaves  
 Our craven'd Spirits so, that we even fail  
 Or shrink before the Combat, and turn tail  
 To every slight affliction: this unlevells  
 Thy even way'd Peace, with undigested evils.  
 This sowers all thy sweets, sads all thy Rest,  
 Nay dispossesses thee, even whilst posscest  
 Of thy Imperious Treasure.

O then my soul, where shall thy wounds obtain  
 That sovereign balsome? who shall ease thy pain?  
 In what blest ear will thy complaints find place?  
 What holy Altar shall thy armes embrace?  
 If here be no protection for oppress

And lab'ring souls, where shall poor souls have Rest?  
 Earths Joies are vain, and they that shall commit  
 Trust in vain earth, are far more wun then it.

C A P. V I.

2 The vanity of riches without use. 3. Of children, 6. and old age without riches. 9. The vanity of sight and wandering desires. 11. The conclusion of vanities.

**T**Here is an Ev'll which my observing eye  
Hath taken notice of beneath the skye;  
It is an ev'll frequents the troubled brest  
Of wretched man, and robs him of his rest.  
To see where God hath multipli'd and giv'n  
What wealth and honour earth can beg of heav'n,  
And yet no power to use it, but descends!  
To very strangers: O, this grief transcends!  
Who multiply their loyns and years, yet have  
Souls unsuffic'd with good, and soil the grave  
With blemisht and dishonor'd names, I say  
Abortive births are better far then they.  
For he can hardly own a being, whom  
Nature casts forth from the untimely womb:  
Darknesse infolds him in her secret shades,  
His nam's forgotten, and his mem'ry fades.  
The worlds surveighing Lamp does not affright  
The pleasing slumbers of his peacefull night.  
There be no ears, no eyes, to hear, to see,  
The living soul hath not such rest as he.  
Yea though he live a thousand years twice told,  
What worth his eyes, can his sad eyes behold?  
Do they net both arrive, not both resort  
To the dull portalls of the self-same Port?  
The best reward of mans laborious sweat  
Is but a morsell of quotidian meat:  
This may suffice his body, but the will  
Of his unsatiate soul what hand can fill?  
What is it then the wisemans labour gains  
More then the painfull fool by all his pains?  
What wants the poor man that by prudent labour  
Knows

Vers. 1.

2.

3.

4.

5.

6.

7.



- Verse* Knowes how to live, more than his wealthy neigh-  
 9. Better enjoy a competence, and crave not (bour?  
 More wealth, then still desire the wealth we have not  
 To wish, what if enjoy'd brings molestation,  
 10. Is but meer vanity, and soules vexation.  
 The worldly confluence of treasure can  
 Exempt no mortall from the lot of man,  
 Nor can his wealth instruct him to withstand  
 The angry strokes of the Almightyes hand :  
 11. Since the encrease of wealth procur'd by pain,  
 Preserv'd with fear, with sorrow lost again,  
 Encreaseth grief in the possessors brest,  
 What vantage then hath man to be posselt ?  
 12. Who knows, what's good for man in his dull blaze  
 Of life, his swift, his shadow flying dayes ?  
 Or who can tell, when his thort hour is run,  
 Th'event of all his toyl beneath the Sun ?

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SOLILOQUIE VI.

**W**Hat meant that great creating Pow'r to frame  
 This spacious Universe ? Was not his name  
 Glorious enough without a Witnesse ? Why  
 Did that corrected Twi-light of his eye  
 Un-murle darknesse, and with morning light  
 Redeem the day from new baptiz'd night ?  
 What meant that sacred Power to command  
 Divorce betwixt united Sea and Land ?  
 Why wrapt he earth (as yet untoucht with showers)  
 In a green Robe em'roid' red all with flowers ?  
 What mean't the Beams of his resulgent eyes  
 To print their image in the crystall skyes ?  
 What princely guests with all their numrous train  
 Did he expect ? was he to entertain ?  
 That his magnificent, his bounteous hand  
 Made such Provision both by sea and land ?  
 What Royall State's at hand ? what Potentate ?



SOLOMONS Recantation.

27

On whom must all these Royall armies wait ?  
Who worthy of so great a preparation,  
Is th' object of such royall expectation,  
What Princee is to be born ? What glorious birth ?  
Is to be celebrated ?

Groaning earth

Brought forth a lump not much above a span,  
A little, naked, puling thing, call'd Man.  
Man, a poor shiftelesse transitory thing,  
Born without sword or shield, not having wing  
To fly from threawning danger, not an arme  
To grapple with those num'rous ev'ls that swarme  
About his new-born frailty, wrapt aside  
From fair obedience to rebellious Pride.  
Man, in whose frame the great Three- One advis'd,  
And with a studied hand epitomiz'd  
The large, voluminous, and perfect story  
Of all his works; The Manuall of his Glory:  
Man, in whose soul, the all-Eternall drew  
The Image of himself, for earth to view  
With fear and wonder, in whose Sov'raigne eye  
He breath'd the flames of dreadfull Majesty,  
Fill'd him with power, entrusted to his hand  
Earths Empire, and the lower worlds command;  
Crownde him with glory, made him little lower  
Then heav'n-bred Angels that exall in power.

O but my soul, how is that hand ashande  
Of his own work ! How is this frame unframde ?  
How is this Manuall blotted ? Every word  
How interlinde ? How is this Image blurr'd ?  
How are those sparks of Majesty, that were  
So bright, now baffled with deadly ~~dark~~ fear ?  
How is that power that was bred and born  
The earth Commander, now become the scorn  
Of dunghill passion, shipwrackt with the Gust  
Of every farnous and inferior Lust !  
How is the Sunbright Honour of his Name  
Eclips'd ? How is his Glory cleath'd with shame !

Refect

Vers.

Reflect upon thy self, my soul : Enquire  
 Into the vastnesse of thy vain desire :  
 What would'st thou have, which being had, may fill  
 Th' unfathom'd Gulf of thy unsatiate will ?  
 Thou level'st at a Good : Wherein consists  
 The Good thou level'st at ? To what strange Lists  
 Is here conceal'd Omnipotence confinde ?  
 Where is this will commanding Saint enshrine'd ?  
 Is not her Royall person gone to view  
 The Mines of Ophir, to the rich Peru ?  
 Or is she gone to oil the wings of Time  
 With unctuous pleasures in some forain Clime ?  
 Or is she mounted on the slippery Throne  
 Of staggering Honour, there disguis'd, unknown ?  
 Alas, my soul, if heaven should suit thy store  
 With thy desire, thou would'st desire yet more :  
 2. Or if spring tides of Gold should a degree  
 Transcend thy wish, perchance it would want thee.  
 3. What if a num'rous Off-spring should proclame  
 A perpetuity to th' lasting Name ;  
 Or if the even-spun Twine should be extended  
 Till thou could'st number Nations all descended  
 From thine own loyns ; yet, if the sparing hand  
 Of wise and Providence should chance to brand  
 5. Thy dayes with poverty, th' abortive birth  
 Is more indebted to the gracious earth  
 Then thou, whose shadow-grasping hand even tires  
 Upon the vanity of thy wast desires :  
 Nay, if both heav'n and earth should undertake  
 To extract the best from all Mankind to make  
 One perfect happy man ; and thou wert He ;  
 Thy finite fortune still would disagree  
 7. With thy insatiate soul : Some Qualmes of earth,  
 Hereditary to thy humane birth,  
 Would print thy pamper'd soul with such a fresh  
 And lively Character of feeble flesh,  
 That all thy joyes (do Fortune what she can)  
 May not exempt thee from the Lot of Man.

## CAP. VII.

- 1 Remedies against vanity, are a good name. 2. Mortification, 7. Patience. 11. Wisdom. 23. The diffcultie of Wisdom.

**A** Good reputed Name is sweeter far  
 Then breaths of Aromatick Oyntments are:  
 And that sad day when first we drew our breath  
 Is not so happy as the day of death.  
 Better it is to be a tun full gill,  
 Then finde the welcomes of a frolick feast:  
 There mayst thou vlew thy end, and take occasion  
 To enrich thy thoughts with fruitfull contemplation.  
 Better to cloud thy face with grief, then show  
 The lavish wrinkles of a laughing brow;  
 For by the sad demeanour of thine eyes  
 The heart is instructed, and becomes more wise.  
 The wise mans sober heart is alwayes turning  
 His wary footsteps to the house of mourning;  
 But fools consume, and revell out the night  
 In dalliance, and the day in loose delight.  
 The vertue of a wise mans fair reproof,  
 Brings greater benefit to a mans behoof,  
 Then all those eare bewitching sweets that can  
 Belch from the language of a foolish Man.  
 Look how the crackling thornes under the pot  
 Blaze for a season, but continue not;  
 Ev'n so do foolish flatteries entertain  
 Our souls with joy; but all that joy is vain.  
 When wisemen turn oppressors, they have crackt  
 Their understandings in the very act;  
 And the acceptance of a Bribe destroys  
 The grounds of judgement, and it blinds her eyes.  
 In all attempts the onser does not lend  
 So sweet a satisfaction, as the end;  
 And he whose gentle spirit is endow'd  
 With meeknesse, is far better then the proud.

- Varf. 9.* Let not thy hot-mouth'd, spirit entertain  
 Too sudden passion with too slack a Rain;  
 For rash and unadvised anger rests  
 Embosom'd, and abides in foolish breasts.
10. Let not thy murm'ring tongue desire to know  
 Why former dayes were not so bad as now;  
 Where heaven declares a will, no wise mans eye  
 Should search a Cause, or lips enquire a why.
11. Wisdome is profitable to advance  
 Mans welfare, joined with inheritance;  
 By this conjunction profit doth arise  
 To those that toyl beneath the sweistring skies.
12. Wisdome's a Guard; and treasure, a defence  
 To supersede our wants, reliev'd from thence.
13. Wisdom's th'extract of knowledge, and conveys  
 To the possessor everlasting dayes.  
 O let thy thoughts enquire and understand  
 The well-weigh'd works of the Almightyes hand.  
 What he hath letled in a crooked state,  
 No industry of man can make it straight.
14. In thy good day take pleasure, and be wise;  
 In thy bad day have patience, and advice;  
 For heav'n gives both by turns, to let man see  
 How alterable earthly pleasures bee.
15. Much have I seen in this my short-liv'd day;  
 Among the rest, the just man snatcht away  
 In his just works, whilst wicked finde successe,  
 And prosper in their long liv'd wickednesse.
16. Since then th'upright mans recompence is such,  
 Be not too wise, nor righteous over much;  
 Why should thy too much righteousness betray  
 Thy danger'd life, and make thy life a prey?
17. Nor let the flesh suggest thee, or advise  
 Thy thoughts to be too wicked, too unwise.  
 Why should thy folly captivate thy breath,  
 And make thee prisoner to untimely death?
18. In'all thy courses therefore it is best

To lodge uprightnesse in thy constant brest.  
 For he that feareth the Almighty, shall  
 Outwear his ev'll, or finde no evill at all:  
 Wisedome affords more strength, more fortifies  
 The undejected courage of the wise, 19.  
 Then all the twisted pow'r of those that are  
 The Guides of Cities, or their men of warre;  
 Yet is there none beneath the christall skies 20  
 So just in action, or in word so wise;  
 That doth alwayes good, or hath not bin  
 Sometimes polluted with the stains of sin.  
 At passions language stop thy gentle ear,  
 Least if thy servant curse thee, thou shouldst hear. 21  
 For often times thy heart will let thee see  
 That others likewise have been curs'd by thee. 22  
 This wisedome by my travel I attain'd  
 And in my thoughts conceiv'd that I had gain'd 23  
 No common height, but on a strict revise  
 I found my wisedome came far short of wise.  
 Objects farre distant, secrets too profound 24  
 What eye can entertain; what heart can sound?  
 I bent my studies heart to search and pry 25  
 Into the bosome of *Philosophy*;  
 I gave my self to understand the Art  
 Offolly, and the madnesse of the heart:  
 I found the harlots wayes more bitter are  
 Then death, whose arms are Gins, whose heart's a snare 26  
 Whom heav'n doth favour shal decline her Gates,  
 But sinners shall be taken by her baites,  
 Lo this I have observ'd, (the Preacher sayes) 27  
 By strick enquest into their severall wayes:  
 Whereof my restlesse, my laborious minde 28  
 Would make discov'ry, but despairs to find;  
 Among a thousand men perchance that one  
 May be trac'd out, but among women, none.  
 Lo here the fruits of all my disquisition, 29  
 Onely to know the divious condition

Of poor degen'rous man, whose first estate  
Heav'n copied from himself, upright, and straight.

## S O L I L O Q U I E VII.

**S**ince then my Soul, the frail and false Estate  
Of fading happinesse cannot create  
The least contentment in thy various minde,  
Whose fancy-guided motion cannot finde  
The point of rest, but like the boyling waves  
Toft in the stormes of Earth, sometimes outbraves  
The threatening firmament, then at a breath  
Darts down, and dashes at the dores of death;  
Since waxen-winged Honour is not void  
Of danger, whether aim'd at, or enjoy'd;  
Since heart-enchaining Profit hath not fruit,  
But care, both in fruition, and pursuit;  
Since Pleasure like a mawgon wheele doth breed  
In the Rank flesh, but scratches untill it bleed;  
Since laughter is but madnesse, and high diet  
Th' officious Pander of our own disquiet;  
Since glorious Buildings, and magnifick Towers,  
Fructiferous Orchards, odoriferous Bowres,  
Full clusterd Vineyards, Beavies, and the choice  
Of Musick both by instrument and voice,  
Can lend thy heart no full content, nor still  
The various clamours of th' insatiate will;  
Since humane wisdom is but humane trouble,  
And double knowledge makes our sorrow double;  
Since what we have but lightens our wish to more,  
And in the height of plenty makes us poore;  
And what we have not, too too apt to crave,  
Ev'n dispossesses us of what we have;  
Nay since the very act of our devotion  
Can bring no Rest, nor qualifie the motion  
Of our unbounded thoughts, to sweeten our  
This span of frailtie, plungd, and orb'd about

With floods of bitterness, nor canst thou  
Nor all can crown our labours, nor appease  
Our raging hearts; O my deceived soul,  
Where wilt thou purchase Peace? Who shall suppress  
Who shall suppress those passions that conspire  
Within the Kingdom of a troubled soul,  
Whither wilt thou find a strange Region with thee  
To finde content, and find that bank  
Which haunts this base world, and makes thee  
A slave to thy insatiable lusts,  
Call home thy self; O my deceived soul,  
And take thy Birth-right, a free release  
Thou art immortal; O my deceived soul,  
A spark of heaven; O my deceived soul,  
Earth is the footstool of thy heavenly Throne,  
Made for thy bolder parts, O my deceived soul.

Look not so down my soul, O my deceived soul,  
Fit for thy sacred view; O my deceived soul,  
For thee to make the way, O my deceived soul,  
And salvage brutes made here, and my dear Gift  
Of progress, to sinners with weary pace  
The base Confiner of those inferiour places.

I, but my soul, O my deceived soul,  
Claims kindred there, takes pleasure to refresh  
Her wasted body there; Earth is her Mother,  
The worme her Sister, and the beast her Brother.

Tis true, she is thy Sponse, Earth is thy Sponse  
For none to lose his head; I know her for  
Is mortall, frail, and being born of earth,  
Corrupt, and wears the badges of her birth,  
If she transgresse, it shall be her own blame  
And all her deeds reflect upon thy name.  
O then beware, and if she needs must go  
To visit earth, first let her frankly know  
How apt she is to fall, and eke how prone  
To blurre, and stain thy honour and her own.

A name unblemish'd with the sinfull soyle  
Of sordid earth, is as a precious oyle,



Verse Which like a soveraigne Amidst presents  
That plague of pain which earth presents.

Then tell her, tell her, that her mother earth  
Must give her buriall as she gave her birth.

Tell her, O tell her, Every gasp of breath  
Are minutes moving to the house of death.

2. And let her know, The house of mourning brings  
More profit then the Palaces of Kings.

Tell her, Less a real happinesse doth dwell  
In a full Banquet, then a pining Bell.

3. Arme her with patience as an armour  
8. Thy wise reproofs, but if her passion raigne

Correct it wisely, touch her so her eye  
A willing ignorance in things so high.

10. If liberall earth should chance to crown her store,  
Let her wise modesty receive no more.

11. Then she can manage, Piters that are wise  
Proportion out their Canvases to the skies.

Let not her knowledge with the Eagle fly,  
Unlesse her wisdom have an Eagles eye.

12. Wisdom digests what Knowledge did devoure,  
Things sweet in taste are indigested soure.

14. In prosperous fortunes let her joy be such,  
That in hard times she may not grieve too much.

15. Let her count wisdom as her chiefest good,  
And the price easie, whether sweat or blood.

29. And let the Perolose of her thoughts be this,  
To study what Man was, and what Man is.

So now my soul, thy will instructed flesh  
May visite earth, and with her sweets refresh.

Thy wasted spirit secure from all those ills,  
Which threaten ruine to distempered wils.

Now maist thou eat and drink, and make supplies,  
For a fter dayes, and close thy peacefull eyes.

In calme content, and scape those hidden snares  
That lurk in pleasure and increase our cares.

Heavenly takes advantage of his Lot,  
That uses earth, as if he us'd it not.

## CAP. VIII.

1 Kings are greatly to be respected, 6. Divine providence is to be observed. 11. It is better with the Godly in adversity, then with the wicked in prosperity. 16. The worke of GOD is unsearchable.

**W**Ho's equall to the wise man? who but he? Verse 1.  
 can judge of things, or what their nature be?  
 Wisdom adorne the Cheek with lovely graces;  
 And plants courageous boldness in the face;  
 Let me advise the Subjects heart to stand  
 Devoted alwayes to the Kings command;  
 For having sworn Allegiance to him, both  
 Heav'n and thy Conscience do attest thy oath.  
 Let not thy discontented haste, incite  
 Abrupt departure from his awful sight:  
 If thou hast err'd, continue not in ill,  
 For Princes acts are guided by their will:  
 The potent Majesty of a Princes word  
 Is backt and made authentick by the sword:  
 What vent'rous tongue dare question or demand  
 The least account from his illustrious hand?  
 Whose loyall breasts observe the Laws of Kings  
 Shall never know the grief Rebellion brings:  
 The wisemans heart knows times, and judgement too,  
 Not onely when to speake, but what to do.  
 For ther's to every purpose among men  
 A judgement how to do, a season when,  
 Which if mistaken, or not understood,  
 Brings so much mis'ry upon flesh and bloud,  
 For man is ignorant of what may fall,  
 And who is he can tell him when it shall.  
 No man hath power to prolong his breath,  
 Or make him short-free in the day of death:  
 There's no retreat in that sad warre, nor can  
 Mans wickednesse preserue the wicked man.  
 All this have I observed, and have given  
 My heart to note each action under Heaven:

9.

Verse

- There was a time when th' oppressors arme  
 Opprest his brother to th' oppressours harme.  
 So have I seen grave Judges (but unjust)  
 That sat in judgement, honor'd to the dust  
 Which hid their crimes; these seemed to obtain  
 Some happinesse: This happines is vain.  
 Because a present sentence is not past  
 Upon the wicked, their dull hearts at last  
 Grow quite obdure; resolv'd and fully bent.  
 To act what ev'ls their greedy lusts present.  
 Put case the sinner multiply his Crime,  
 And his long dayes; ev'n rust the Sithe of Time:  
 Yet well I know they onely shal be blest,  
 That fear th' Almighty with a filiall breast.  
 I, But the wicked shal not scape secure;  
 Though he live long, he shal not long endure;  
 But like a shaddow shal his dayes appear:  
 Because he fear'd not whom he ought to fear.  
 There is a vanity reigns here below,  
 I see the wiseman reap what sinners sow,  
 And sinners share when just men sow the seed;  
 This Grief (said I) all other griefs exceeds:  
 Then prais'd I mirth; and held it the best choice  
 Beneath the sun, to eat, and to rejoice:  
 For this is all the good, this all the gains  
 Is like to chear our dayes and crown our pains.  
 But when I set my busie heart to know  
 Wisedome, and heav'ns strange working here below:  
 (For day and night my studies did deny  
 Sleep to mine eye lids, slumbers to mine eye)  
 O then I found his works beneath the sun:  
 Past finding out; my fruitles thoughts did run  
 This heav'nly maze, till they at length concluded,  
 Mans wit stoops here; here wisdom stands deluded.

## SOLILIQUE VIII.

**B**Ut stay, my soul! What language does appear?  
 Am I deceiv'd? Or did I seeme to hear?  
 Which Tence shall I banke? And which, embrace?

Hath Truth like Janus, got a double face?  
 Did not that voice, that voted Wisedome vain  
 But very now, now cry it up again?  
 Shal what was late condemn'd as a disease  
 Now prove a Remedy? Such slips as those  
 Are brands of humane frailty, which belong  
 To us and ours: It well besecms our tongue  
 To contradict and jangle: Error's known  
 By many faces; Truth admits but one;  
 How haps it then, that wisdome, whose encrease  
 Adds to our Grief, yet crowns our dayes with peace?

Chap. i.

18.

Chap.

8. i.

Be not deceiv'd, my soul; Let not one Name  
 Confound two Natures, and make two the same:  
 Shal Names give Natures? Dare thy tongue professe  
 An equal priviledge to Curse and Blesse  
 For one Names sake? No, my deluded soul,  
 Sooner may Light and Darknes, Fair and Foul,  
 Sooner may Good and Evill; nay, Heaven and Hell  
 May sooner startle from their Paralell,  
 And turn Joint tenants in one perfect Line,  
 Then these two Wisedomes, Humane and Divine.

That breeds a Tumor in the stumous breast:  
 This lays it, That brings trouble, and This Rest:  
 That kindles fires, and those fires encrease  
 To self contention; This concludes a Peace:  
 That duls the thoughts, suppresseth with low desires;  
 This mounts thy soul with more heroick fires:  
 That cannot brook the transitory frown  
 Of Fortunes brow; This makes a Grasse a Crown:  
 That fills thy hopes with froth and blurs thy youth  
 With black-mouth'd Error: This directs to Truth:  
 That scorns advice, and like an own-selfe Lover  
 Besoos thee; but this honors the Reprover:  
 That fears, and flees, or falls at every breath  
 Of discontent: This triumphs, even in death:  
 That breaks Relations, and for private ends,  
 Dissolves Allegiance, and disbands true friends:  
 This loves society, calls not Mine, but Ours,  
 Kilds due obedience to superior Pow'rs:

That pricke by Passion rushes into crimes ;  
 This backt with Reason counsels with the Times :  
 That gives the name of Power ; This the thing  
 That makes a Tyrant ; This creates a King ;  
 That lighs thy Honor, fading like a blaze ;  
 This crownes thy Name with everlasting dayes :  
 That breeds a Serpent ; This brings forth a Dove.  
 That works a servile fear ; This filiall love :  
 That deads thy spirit ; This makes thee wisely bold :  
 That scowres thy brasse ; But this refines thy Gold :  
 That fills thy Feast with Cares ; with fears, thy Breast ;  
 This makes thy morsell a perpetuall Feast :  
 That cools thy Palate, but inflames thy fire ;  
 This slakes thy Thirst, and satiates thy desire.

O then, my soul, correct that flesh and bloud  
 That blindes thee so ; and, like a gloomy Cloud,  
 Thus interposes, and obscurely flies,  
 Betwixt the sacred object, and thine eyes :  
 Clear up, my soul, and like the eye of day,  
 Chastise that peccant darknesse, and display  
 Those mists of earth, which like false Glasses shew  
 Fanatick figures, and present thy view  
 With specious objects, precious in esteem,  
 ( Alas ) but nothing lesse, then what they seem.

Then shall the wisdom of that scarlet Whore  
 And all her bald pale Panders, pained o're  
 With counterfacted Holinesse, appear  
 In her true colours, so that every ear  
 That heares her bise impostures, and the same  
 Of her lewd Pietie ; shall abhorre the Name  
 Of bloody Rome : Then shall the spotted Beast  
 Put off her golden Trappings ; and undrest  
 Of all her glory, be turn'd out to graze  
 In uncouth deserts, and consume her dayes  
 With Dragons, Tigers, and those savage things ;  
 Now pamper'd with the bloud of Saines and Kings.  
 O then the crooked Pathes of Error, frant,  
 And Candle-light devotion, trim'd and straw'd  
 With sweet lipt Roses, shall appear as plain,

As tide forsaken Rocks along the Main.  
Then shall true wisdom, like fair Sheba's Queen,  
Begin her royal Progress, and now seem  
In perfect Beauty, shall erect her Throne  
In every breast, and every Solomon  
Shall court her Glory, and intranc'd in pleasure,  
Shall smell her spices, and divide her treasure.

CAP. IX.

1. Like things happen, to good and bad. 4. There is a necessity of death unto men. 7. Comfort in all their portion in this life. 11. Gods providence, ruleth over all. 13. Wisdome is better then strength.

**A**Ll in this I ponder'd, and at length I found  
All actions, whether just or wise, are crown'd  
By secret providence; And no man knows,  
Gods love or hate, by blessing or by blows;  
All haps alike to all; The same things do  
Befall the righteous and th'unrighteous too;  
Th'unclean, and clean, have here the self-same pay;  
And he that prays, and he that doth not pray;  
Alike befalls to good and bad, and both  
To him that swears, and him that fears an oath;  
It is a grief that grates beneath the Sun,  
That like events beride to every one;  
Which makes the desp'rate hearts of men to rave  
With mischief, till they drop into the Grave.  
For the ambition of their hopes extend  
But to this life, and with this life they end;  
Better to be a living dog (they plead)  
Then to be known a Lyon that is dead.  
For they that live know well that they shall die,  
And therefore take their time; But they that lie  
Rak'd up in deaths cold Embers, they know not  
Or good or ill: Their names are quite forgot;  
They have no friends to love, no foes to hate;  
They know no vertue to spit venom at;  
They sell no sweet for gains, nor do they buy  
Pleasure with pains; or trade beneath the sky:

Verf. 1.

2.

3.

4.

5.

6.



- Verf. 7. Go then, rejoyce, and eat: Let a full bough  
 Casheir thy cares, and chear thy frolique soules  
 What heaven hath lent thee with a liberall hand  
 To serve, and chear thy frailty up, command.
8. Indulge thy carefull flesh with new supplies  
 And change of garments of the purest dye  
 Refresh thy limbs, annoy'd with sweat and toyle  
 With costly bathes, thy head with precious oyl.
9. Delight thy self in thy delicious wife  
 All the vain dayes of thy vain waiting life;  
 Of all the works thy painful hand hath done,
10. This, this is all the price beneath the Sun.  
 What ere thy hand endeavours that may gain  
 Contentment, spurt not neither dole nor pain,  
 For where's a hand to work, and pow'r to have,
11. No wisdom to contrive within the grave.  
 I find the swift nor alwayes win the prize,  
 Nor strength of arm the battell, nor the wise  
 Grow rich in fortunes, nor the men of skill
12. In favour all as time and fortune will.  
 Man knoweth not his time: As Fishes are  
 Snar'd in the net, Birds tangled in the snare;  
 So be the sons of men surpriz'd with snares,  
 When mischief falls upon the unwares.
13. This wisdom have I seen beneath the sky,  
 Which wisely weigh'd, deserves a wisemans eye.
14. There was a little City poorly mann'd,  
 'Gainst which a Potent King brought up a band,  
 Of Martiall strength, besieg'd it, and withall  
 Built mighty Bulwarks 'gainst her slender walb;
15. In this half-conquer'd City there was found  
 A poor wile man, whose wisdom did confound  
 Both sides: So all the works their strength could plant;  
 Yet no reward reliev'd this poor mans want.
16. O then (though I) poor wisdom will at length  
 Discover greater worth then golden strength;  
 Yet is the poor mans wisdom poorly priz'd  
 His words not heard, or being heard, despis'd.
17. The whisping wisemans tongue prevailch more,



Then when the lips of foolish Rulers roar;  
 Prudent ad wise is more transcendent far;  
 'Then strength of Arm, or Instruments of war;  
 But rash attempts of a misguided hand  
 Defeat themselves, and ruine all the land.

Ver. 7  
 18

## S O L I L O Q U I E IX.

**B**Ut ah, my soul, what boot is it to be wise?  
 Or what Advantage? what great profit lies  
 In a fair Journy? to be well supply'd  
 With all Accoutrements, a knowing Guide,  
 A metled steed, a sweet and temperate skye,  
 short miles, and way, beguiling Company;  
 When armed death stands ready to attend  
 Thy parting Stirrop at thy Fournies end?  
 Thy wisdom cannot save thee; ha's no power  
 To keep thee shot free, or to quit that tower.  
 Dull Nabals Howreglasse runs as slow a pace  
 As a fivie Solomons: An equall space  
 Divides their minuts, Deaths impartiall hand  
 Wounds all alike, and death will give no sand.

What then my soul? If wisdom should entail  
 Our happiness on this life, or fill our Saile  
 In this wilde Ocean with perpetuall breath;  
 When should we find a Hayne? If partiall death  
 Should favour wisdom, and not exercise  
 Her office there, 'twere misery to be wise:  
 The prudent Pilot, whose marinall skill  
 Makes the proud windes obedient to his will,  
 And ploughs the Billows with lesse fear then wrong,  
 Takes no delight to make his voyage long;  
 But with his wise endeavours seeks to guide  
 His slender Pinnace, and to curb the pride  
 Of the rebellious waves, and doth adresse  
 His care to crown his voyage with successe:

Our life's the voyage, and this world the Ocean;  
 Our cares are waves tost in continuall motion;  
 Our thoughts are busie windes, that often blow  
 Too strong a Gale, and tosses to and fro

Our

Verse Our crazie Vessels: Every soul does bear;  
 The office of a Pilot, now to steer,  
 Now to advise; and still to lay commands  
 Upon th' Affection-Sailors, whose rude hands  
 Are alwayes true, really to fulfill  
 The wise directions of the Pilots will.

It matters not, my soul, how long or short  
 Thy voyage be, if safe; they gain the Port  
 With best advantage, that in peace arrive;  
 With ribs unhook, and all their men alive;  
 It lies not in the skilfull Pilots power  
 To avoid tempestuous Seas, but to endure;  
 'Tis wisdom to endure, as well as do;  
 Who bravely suffers, is victorious too.

Then chear, my soul; Let not the frowne of care  
 Disturb thy peace, or interrupt thy mirth:  
 Let not that rude, that Apogean storm  
 Of flesh and blood dismay thee; nor deform  
 The beauty of thy thoughts, or cast thy minde  
 Into a base dependence: Let the wind  
 Blow where it please, a well prepared brest  
 Will give thee shelter, and afford thee rest.

When worldly crosses tempt thee, understand  
 How'n tries thy temper then; If then thou stand  
 Upright in Court, and of unshaken minde,  
 The Test approves thee, and thou art refin'd.

Then chear, my soul; Let not the rubs of earth  
 Disturb thy peace, or interrupt thy mirth;  
 If heav'n hath crown'd thy labours with success,  
 Enjoy it freely, Eat and drink, and blesse  
 The gracious giver; Let thy soul rejoice  
 And take a chearfull pleasure in the choice  
 Of all delights, and what his bounty gave  
 With a free hand, fear not thou to receive  
 With a free heart: Refresh thy fainting head  
 With precious Oyles, and change thy carefull bread  
 To feasts of Joy; Or if a crosse should greet  
 Thy frolic soul, march bravely on, and meet  
 Adversity half-way; and with a heart

Too great for earth to wrong, shake hands and part  
 Chear then my soul; Let not the rubs of earth  
 Disturb thy peace, or interrupt thy mirth:  
 Go, sweeten up thy labours and thy life  
 With fresh delights: Rejoice thee in the wife  
 And partner of thy bosome; Let her brest  
 Suffice thee as the Center of thy rest:  
 Deny thy heart no pleasure, that may lye  
 Within the lawfull limits of thine eye  
 Take time while time shall serve; To morrow may  
 Be none of ours; Come, come, be wise to day:  
 And teach thy labours to bestow their sorrow  
 On those that practise to be fools to morrow.

C A P. X.

1. Observations of wisdom and folly. 16. Of Riot, 18.  
 Slothfulness, 19. and money. 20. Mens thoughts of  
 Kings ought to be revered.

**L**ook how dead flies (though few in number) soil  
 Corrupt and putrefie the purest Oil;  
 Ev'n so a little folly stains his fame  
 Whom fair Repure for wisdom lends a name.  
 A wise mans heart is plac'd at his right hand,  
 His plots and counsels are of strong command;  
 But hearts of fools are weak and rash, bereft  
 Of sage advice; their hearts are at their left.  
 Nay, if their steps but measure out the way,  
 Their Garb, their Looks, their Language do betray  
 Their folly, read by whomsoever they meet;  
 Themselves proclaim their selves in ev'ry street.  
 If thy Superior happen to incense  
 His jealous wrath at thy suppos'd offence,  
 Do thou thy part and yeild, for yeilding flakes  
 The raging flame, that great transgression makes.

I see an ev'll beneath the Sun that springs  
 From error, reigning in the breasts of Kings:  
 Fools are made Statelmen, and command at Court,  
 And men of parts are made the lower sort.  
 So have I seen proud servants mounted high, On

- Vase* On Lordly Steeds, and Lords to lackey by.
8. He that shall dig a pit, that shall prepare  
A snare, shall be ensnar'd in his own snare,  
And he that tramples down a hedge shall meet  
A Serpent to talce his trampling feet.
9. He that shall shake a stone compacted wall,  
Shall undergo the danger of the Fall:  
Who undertakes to cleave the knotty Oak:  
Shall be a painfull partner in the stroke:
10. But if th'unwhetted edge be blunt, the arm  
Must give more strength, and so receive more harm;  
But if he challenge, wisdom for his guide,  
Wisdom will do what painfull strength deni'd.
11. The rash reproving mouth of fools are arm'd  
Like unenchanted serpents, if not charm'd
12. The wise mans words are gracious, where they go,  
But foolish language doth themselves o'rethrow.
13. Folly brings in the Prologue with his tongue,  
Whose Epilogue is Rage and open wrong.
14. The fool abounds in tongue, there's none can know  
What his words mean, or what he means to do.
15. The tedious actions of a fool doth try  
The patience of the weary stander by:  
Because his weaknesse knows not how to lay  
His actions posture in a Civill way.
16. Woe to the Land, whose Princes wisdom swayes  
The Scepter, in the nonage of her dayes;  
And whose grave Rulers, that should haunt the seat  
Of sacred Justice, rise betime to eat.  
Blessed art thou O Land, when as thy King
17. Derives his royall blood from th'ancient spring  
Of Majesty, and Rulers timely diet  
Serves to maintain their strength, and not their riot.  
By too much slothfulnesse the building falls
18. Into decay, and ruine strikes her wals,  
And through the sluggish posture of his hand  
The weather-beaten house forgets to stand:  
Who eats and drinks and frolicks, uncontrol'd,
19. Maintaining riot with his wanton gold.

Curse not the King, nor them that beare the sword,  
No, not in thought, tho thought expresse no words;  
The fowls of heav'n shall vent such hideous things,  
And swift Report shal fly with secret wings.

## SOLOMONS RECANTATION. X.

**B**Ut ah, my soul how closely folly cleaves  
To flesh and blood! How cunningly nature weaves  
Wise dome and folly in the self same Loom,  
Like webbe and woof, whereby they both become  
One perfect webbe to cloath our imperfections  
With Liny wooll, and our mixt affections  
With foolish wisdomes. O how full of earth  
Was our first Ore, which at our sinfull birth  
Was taken from the Womb; Now purg'd  
In sacred Fire, and more then seven times tri'd  
In sherp afflictions furnace, yet how base  
Our bullion is! not worthy of the Face  
That makes us currant; O how apt and prone  
Is flesh and bloud to fall, if let alone  
But one poor Minute. Most in danger then  
To be surpris'd and foild with Folly, when  
Our bold Presumption tempts our thoughts to rise  
O. & wisdom over-much, and seems to rise  
How one rash action. O how one dead Flie  
Embalm'd in thy sweet Oyle does putrefie  
Thy Box of Spiknard! How it casts a staine  
Upon the beauty of thy honour'd Name!  
O then, my soul, take heed to keep thy heart  
At thy right hand; There, there she will impart  
Continuall secrets, and direct thy wayes  
In sacred Ethicks, sweetning out thy dayes  
With season'd Knowledge, knowledge past the reach  
Of blackmouh'd Error, shall instruct and reach  
Thy tongue wise silence: Wisdom when to break  
Thy closed lips, and fudge man how to speak:  
Shel teach thee Christian Policy, and how  
To keep thee safe when as thy Princes brow  
Shall threaten death, even when the flame shall flye  
Like horrid Lightning from his wrathfull Eye.

But

I, but the rage of Princes oftentimes  
 Darts Lightning at the Person not his Crimes;  
 And their misguided will oft times demands  
 Obedience there, where Conscience countermands.  
 Take heed, my sould; Thou tread'st upon the Ice,  
 Be not too venturesome here, nor too too nice;  
 Rust not too bold; thou maist as soon convince  
 An Error in thy Conscience, as thy Prince.  
 To lay commands upon indifferent things,  
 Is a sole Royaltie belongs to Kings.  
 If here thy conscience doubt, the Book of Life  
 Must cast the balance, and decide the strife:  
 If this way thy enforced obedience then  
 Must stoop; If that Please rather God then men.  
 If th' Embers of his rage should chance to lye  
 Rak'd up, or furnace from his angry eye,  
 Quit not thy duty: 'Tis thy part to assuage  
 The jealous flames of his consuming rage.  
 What, if through Error or misguided will  
 He leaves the way to Good, and cleaves to Ill;  
 Lend him thy Prayers; Lament, advise, persuade,  
 Lift not thy hand, nor let thy tongue upbraid  
 His sacred Person; Hee's by heav'n appointed  
 To be thy Prince; O touch not heav'n's Anointed.  
 What, if he lend the fulnesse of his power  
 To those impetuous Spirits that devour  
 Subjects like bread and drinke the loyall blood  
 Of men like water; men, not once allow'd  
 To plead for life; but silently subscribe  
 To those that cannot judge without a Bribe?  
 What, if his power pleases to commit  
 His past'rall staffe to such as are more fit  
 To kill and eat, or recommend his flocks  
 To such dum dogs, of whom nor wolfe nor fox  
 Will stand in awe, or shew their feares by flight,  
 That have not tongues to bark, nor teeth to bite?  
 Rebell not thou, nor in a hostile way  
 Accost thy Prince; Or suffer or obey.  
 What if the Common Favorite of the times

The Courtyl Fool growne great with count'nanee climes A  
Up to a Lordship, when the man of merits od at odds not  
Broke on the wheel of Fortune must inherit nothing last  
Nothing but scorn and want; and a poor name, and a  
Betraid to pity, and to empty Fame? In a word, I say  
Be thou thy self, let not thine eye be evill on any man  
To a wife heart, both hills and dales are levell'd

How happy is that land, how blest the Nation  
Whose Prince directs by power, not by Passion? In a word  
Whose sacred wisdome knows how great a prize  
True vertue beares, and how to punish Vice: In a word  
Whose royall Majesty and princely love  
Can both incorporate, and jointly move  
In a self glorious Orb, and from one sphere  
Breath such rare influences of love, and fear  
Into the hearts of men that all the land  
Shall cry a Solomon, and sweetly stand  
Rapt with sweet Peace, and sacred admiration:  
How happy is that land, how blest the Nation!

CAP. XL

1 Directions for Charity. 7. Death in life. 9. and the day  
of judgement in the dayes of youth, are to be thought on

UPON the waters let thy bread be cast,  
And thou shalt find it when some dayes are past  
Give lib'ral Almes, for it's unknown to thee  
How full of wants thy after dayes shall be  
If clouds be full, will they deny to pour  
Their fruitfull blessings in a lib'ral shower  
Or North, or South, or wheretoere the Tree  
Shall fall, no question it shall fall to thee  
He that observes the winds shall never sorrow  
Who marks the clouds shall never reap nor mow  
Like as the Embryo's growth within the wombs,  
Is strange to thee and how the soul becomes  
The bodies inmate; ev'n so all the rest  
Of Heav'n's high works are strangers to thy breast  
Cast thou thy morning seed upon the land,

1.

2.

3.

4.

5.

6.



- And at the evening hold not back thy hand;  
 For who is he can tell thee which of these  
 Shal prosper best, or bring thee best increase?  
 7. 'Tis true, the light is sweet, and every one  
 Takes pleasure in the world, rejoicing Sun;  
 8. But who lives many joyfull years, if he  
 But count how long his after shades shall be  
 In earths dark bosome, how can he refrain  
 To think these short-liv'd flattering pleasures vain?  
 9. Rejoice, O young man in thy youthful wayes;  
 Let thy heart chear thee in thy youthful dayes;  
 Delight thine eyes, thy heart, and take thy way;  
 But know that heavens account will find a day.  
 10 Then banish false-ey'd mirth: Be dispossess'd  
 Of those few d'fires that so inflame thy brest;  
 For childehood, youth, and all their joyes remain  
 But for a season, and they all are vain.

## SOLILOQUIE XI.

- S**O now my soul, thy wisdom-season'd brest  
 May eat and drink, and labour, and digest  
 Thy carefull morsels, and with holy mirth  
 Disperse the clouds of melancholly earth:  
 Now maist thou sit beneath thy chafred Vine,  
 And presse thy grapes, and drink thy frolick wine.  
 In soft and plentious Peace, and leave to morrow  
 To bear the burden of her self-born sorrow.  
 Now maist thou make secure from all those threats  
 Of peevish Fortune, and the fly deceits  
 Of flattering pleasure: Plenty cannot drown  
 Thine eyes in mirth, nor misery cast thee down  
 If the blew Rascals of the falling skies  
 Should leave their spangled mansion, and surpris'd  
 Thy feeble strength, well may their ruiner shade thee;  
 And grinde thy clod to dust: but not affright thee  
 What want'st thou then, my soul, that may angment  
 The reall happinesse of a true content?  
 What vertu's wanting now, whose absence may  
 Encourage bold fac'd vanity to betray

Thy even spun dayes so sorrow ; or occasion  
 Thy fair contriv'd. Designes to tast vocation?  
 Wouldst thou have Honor ? thou enjoy'st it : Treasure ?  
 Thou hast it : wouldst thou gain the gaudier pleasure  
 Of a true noble Spouse ; whose life may show  
 Vertues rare quintessence ? Thou hast that too:  
 Wouldst thou have hopefull Sons to crown thy Last  
 With Peace and Honour ? Such rare Sons thou hast :  
 Thy Princes favour ? Or thy peoples love ?  
 All this thou hast : wisdom in things above ?  
 Thou hast it : Knowledge in these Toyes beneath ?  
 Thou hast it : Skill in th' Arts ? or curious breath  
 Of whispering State ? All this thou hast : Where, then,  
 Shall thy new wishes fix, Rare Man of men?

I, but my soul, one good is wanting still  
 To summe a full perfection, and to fill  
 Thy Cruise with happinesse : which if possesse,  
 Thou hast a Diademe, crownes all the rest :  
 Hadst thou the tongues of men, and couldst thou break;  
 Thy lips in Oracles : Or couldst thou speak  
 The dialects of Angels when they sing  
 Their sacred Canzons to their Sovraign King,  
 A tinkling Cymball, or the hideous sounds  
 Of discomposed discords, or the Rounds  
 Of frolick midnight madnesse would requite  
 Thy wilde attention with as much delight,  
 And breath as sweetly in the Almightyes care  
 If heart rejoicing Charity be not there :  
 Hadst thou what strength the Parnassean Muse  
 Can blesse thy fancy with or heaven infuse ;  
 Hadst thou a Faith to make the mountains fly  
 In the vast Orbe, like Atomes in thine eye ;  
 Lesse then those Atomes would thy faith appear,  
 If faith confirming Charity be not there :  
 Shouldst thou, to purchase heaven, renounce thy Right  
 Of all thy goods, and turne an Anchorite ;  
 Or should thy courage, to deserve the name  
 Of Martyr, give thy body to the flame,

When that blood pleads, heaven will not lend an eare  
If heav'n engaging Charity be not there.

Since then, my soul, both Faith and Works lie dead.

- Verse 1. If Charity fail, be wise, and cast thy bread  
Upon the Waters; As the Waters runne  
Deal thou thy dole, untill thy dole be done  
Man is Gods husbandry; if then the Plough  
Of carefull want hath struck the furrow'd brow,  
And make it fit for seed; Hold not thy hand;  
6. He robs himself, that faintly sows the Land:  
Stay not for showres; The soile, if overflown,  
Will drown thy seed corn, and return thee none;  
Let not some weeds discourage thee to sow,  
The Plough will root them up; or if they grow  
Too sturdy for the Coulters point to kill,  
Fear not thy harvest; A hard Winter will.  
Cast not Lank grain upon too lean a ground,  
Fair Crops from off all Corn are rarely found.  
Sow closely what thou sow'st, and least in sight,  
The eyes of Doves will make thy harvest light:  
But stay! Thou maist surcharge as well as sterue  
The soile; But wisemen know what seed will serve  
Thy work thus wisely done; what, then, remains?  
Give Heav'n the glory, and expect the Gains.

## CAP. XII.

1. The Creator is to be remembred in due time. 8. The  
Preachers care to edifie. 13. The fear of God is the  
chief Antidote of vanity.

- Verse 1. **R**emember thy Creator in thy prime  
Of present youth, before the black mouth'd time  
Of sullen age approach; before the day  
Thy dying pleasures find a dull decay;  
2. Before the Sun, and Moon, and Stars appear  
Dark in thy Microcosmall Hemisphear;  
3. Before the Clouds of sorrow multiply,  
And hide the Chrystall of the gloomy skye;  
Before the Keepers of thy crazy Tow'r  
Bepalsi-stricken, and thy men of pow'r

Sink as they march, and grinders cease to grinde  
Distastfull bread, and windows are grown blind. *vers. 4.*

Then shall the Castles two leas'd gates be barr'd  
When as the Millstones language is not heard;  
The horn-mouth Belman shall affright thy slumbers,  
Thy untun'd ear shall loath harmonious numbers:

Each obvious mole-hill shall encrease thy fears, 5.  
And careful snow shall blanch thy falling hairs;

A fly shall load thy shoulders; Thy desire  
And all thy bed-rid passions shall expire

Pale death's at hand, and mourners come to meet,  
Thy tear-bedabbed sun'als in the streer,  
Then shall the sinews silver cord be los'd, 6.  
Thy brains gold bowle be broke: The undispos'd

And idle liver's fountain dry'd:  
The blouds Meandering Cisterns unsuppli'd

Then shall the dust her dust to dust deliver, 7.  
Whose spirit shall return to God the Giver.

Whereto the Ecclesiastick thus replies, 8.  
All, all is vain, and vainest vainities.

Because his true repentant soul was wise, 9.  
He read this wisdom-lecture, did advise

And search the Fountains whence he did convey  
The fruitful streams in a Proverbiall way:

He sought and found such words, which had the might 10  
To entermingle profite with delight;

And what his spirit prompted pen did write  
Was truth it self, and most exact upright.

The wise mans words are like to Goats, that doe 11  
Stir up the drowzy, and spur up the slow:

And like to nails to be made fast and driv'n  
By hands to th' hearts of men sent down from heav'n.

Make use, my Son, of what this hand hath pen'd, 12  
There is no end of Pamphlets to end;

These tire the flesh, and after age is spent,  
They breath some knowledge, but no true content.

Mark then the ground where the main building stands, 13  
Fear thou thy God, Observe his just commands.

Within the limits of this sacred Ground

SOLOMON'S Meditation.

Mans duty lies? true Happinesse is found:

Vers. 14 No work shal passe untri'd: no hand hath done  
What shal not plead at heav'ns Tribunal Throne  
All secrets good and bad attend his Eye;  
His Eyes behold where day could never pry;

Deus his quoque finem.

SOLILOQUIE XII.

**N**OW launch, my soul, into this Sea of Tears;  
Fear storms and Rocks, yet smile upon thy feares;  
Weigh Anchor; Hoist thy weather beaten Sails;  
The Tides run smooth; The wind breaths prosp'rous Gales  
Tridented Neptune now hath struck a peace  
With full mouth'd Æolus, and the wars surcease  
They sound a parley and begin to treat  
And Sea-green Triton sounds a shrill Retreat.  
March now, my soul, through Hadadrimmons Vale  
Without a tear, or if thou must bewaile,  
Mourn for vain Earth, and drop in almes one tear  
For him that findes no happinesse but there.  
Now maist thou trample on the Asp, and tread  
On the young Lyon, and th'old Dragons head;  
Wisdom shall guide thee, Love shall circumslove thee,  
That fraud shall not beguile, or force oppose thee  
Thy Prince shall honor thee, thy Peers embrace thee;  
No Crime shall shame thee, and no tongue disgrace thee;  
The rich shall rewor'tonce thee, the poor shall blesse thee;  
Wrath shall not over-rule, nor pride oppresse thee;  
Thy want shall not afflict, nor wealth betray thee,  
This shall not puffe thee up nor that dismay thee:  
Pleasure shall not ensnare, nor pains torment thee;  
This shall not make thee sad, nor that repent thee.  
Blest shall thy labours be, and sweet thy rest;  
Blest shall thy thoughts be, and thy Actions blest;  
Blest in thy peace; and blest in thy promotion:  
Blest in thy sports, and blest in thy devotion;  
Blest in thy losses, blest in thy encreases  
Blest in thy health, and blest in thy diseases;  
Blest in thy Knowledge, blest in thy Corrections;

SOLOMONS Repentation.

Blest in thy soul, and blest in thy Affections,

Verse

O then, my soul, let thy Affection flow

In streames of love to Him that lov'd thee so;

Let not His high-prix'd benefits depart

From thy remembrance, grave them in thy heart

With Tools of Adamant, that they may last

To after-times, that when thy dayes be past.

Thy well instructed children may embrace

Thy Makers goodnesse to the last of dayes.

Blesse thou the Lord, my soul; let thy whole frame

And all within thee magnifie that Name

That blest thee so; Blesse thou the Lord, my soul,

Report his precious favours, and enroll

His numerous mercies in thy gratefull brest:

Remember thy Creator; O protest

His praises to the world, and let thy tongue

Make him the subject of thy youthfull song:

Give him the firstlings of thy strength, even that

When fading Childhood seeks to ripen man

Upon the downy cheeks: when wourne trains

The sparkling bloud through thy Meandering veins:

Before thy flowing marrow shall foment

Thy lustfull fires: before the false contents

Of frothy pleasures shall begin to invite

Thy fond affections to a vain delight.

Then, then, my soul, whilst thy supplies are fresh

And strong wage war with thy rebellious flesh;

Gird up thy loyns, and march; spare neither sweat

Nor bloud, take courage, strike, subdue, defeat:

Sing a triumphant song. sing Io Pæan:

Adorn thy brows with Palm and again sing Io Pæan.

Take time while time shall serve; 'tis thine to day,

But secret danger still attends delay.

Doe while thou maist; To day has eagle wings

And who can tell what change to morrow brings?

Advantage wasts and strength of body weares,

Life has no lease: and Youth, no rearm for years:

When creeping age shall quench thy sprightly fires,

And harsh cold Winter on thy chill desires,

6.

3.

Versez. What fire shal burn thy Offerings? O what praise  
 Can issue forth from cold decrepit dayes?  
 When ebbing blouds neare sides shall strike thy limbs  
 With trembling Palsies; When dry Age bedims  
 The optick sunshine of thy bed-rid days,  
 What boots thy cold, thy Paralytick praise?  
 When secret Ulcers shall attaine thy breath  
 With fumes more noysome then the fumes of death,  
 What pleasure shal thy great Creator raise  
 From thy breath tainted, and unsa'ry praise?  
 Come then, my soul, Rouse up thy dull desire,  
 And quicken thy faint coals of sacred fire  
 That ly rak'd up in th' Embers of thy flesh  
 Fetch breath from heaven, and with that breath refresh  
 Thy glim'ring sparks: Brook not the least delay.  
 Embers grow cold and sparks will soon decay.

## THE END.

In obitum viri clarissimi, atq; ingeniosissimi Poetæ  
 Francisci Quarles, Olymposia.

**I** Cygne felix, ocyus avola,  
 Cantator ales, cum neque jam vada  
 Ripis supersint, nec quietæ  
 Purus aquæ fluat (ecce!) rivus;  
 Fontes nec ipsi; Sanguine, sanguine  
 (Heu!) cuncta manam: quod mare civitas  
 Non decolavere cædes  
 Ipso, vides, rubet Hippochene.  
 Et quis poetis jam locus aut larex?  
 Quæ lympba Mæsis? cum eritor undique.  
 Hinc, hinc migrandum, ni bibamus  
 Purpureas Heliconis undas.  
 At O Camænarum & dolor & decus,  
 Tu si recedas, quis tua funera  
 Cantabit, O divine vates?  
 Quo moritur moriente Phœbus.  
 Quisquamne fundet jam querulum melos  
 (Easum nec omnes nominis hoc tui;  
 Mæstum de panger, cæmæn æte,



In obitum FRANCISI QUARLES

Melpomenes citharâ canorus ?

Quis sero cœlo jam dabit ? aut pium

Emblema texet floribus ingeni ?

Quis symbolorum voce pictâ

Unâ oculos animumq; pascet ?

Quis melle puro jam, calami potens,

Condit a promer dia poemata ?

Aut funditabit, grande, sacro

Euthea metra calens furore ?

Quis sanctitatem nocturne carminis

Tinctam propinans, digna Deo tanet ?

Cœlumq; versu claudet omni,

Atque fidem sedibus sonabit ?

Tu nempe litem, si pote, publicam

Compescuisses dulcisonis modis,

Ni levis nobis mens, & orbi

Harmoniam reducem dedisses.

Mollisse magnos tu poteras duces,

Feris ut Orpheus flexanimis sonis,

Pacemque pulsam, jusque mundo, ac

Eurydicen retulisse cantu.

Per te coissent diruta mœnia :

Tu solus Amphion peritus

Vel lapides sociare plestro.

Postquam hoc negatum, ponera noveras

Emblema saltem flebile seculi,

Belliq; nostris sed nec ullum

Par Hiærographicum ruinis.

Quando ergo te nec terra capit, tuis

Nec digna Musis ; I, pete cœlites,

Interq; cœtus Angelorum

Perpetuum modulare carmen.

JACOBUS DUPORT, GRÆCÆ

Linguae Professor

Cantab.

An Elegie upon the famous Poet  
FRANCIS QUARLES.

**I**S Quarles dead? his active spirit flown  
 And none so lend a tear, a sigh, a groan,  
 For the worlds losse? me thinks at least all eyes  
 (Since tongues can not) should weep large Elegies.  
 Expect no Muses; for they at his death  
 Compassionate, lost their Poetique breath.  
 Expect no marble Tombe; he's above fate;  
 His name (if Learning live) shall know no date:  
 His issue shall survive posterity,  
 This age and th' next, and so<sup>r</sup> eternity.  
 Peruse his Phantasies, and his Emblems wrapt  
 And see S. Paul into the third heav'ns rapt:  
 Or else some Cherubim sent down from thence  
 T' unfold heav'ns Mysteries in heav'ns Eloquence.  
 A Poet-saint he was, in him each line  
 Speakes out at large rare Poet, choysse Divine.  
 His message done, he flies unto his Maker,  
 Of what he told us here, to be partaker.  
 His prison'd soul was so harmonious here;  
 Now loose, what Musick, think you, makes she there!  
 She wept, then sung; now sung, gaine wept in time  
 Her Rests now know no stop, her joy no time.  
 Her Phansie Vision is, she now doth live  
 With Angels food, knowledge intuitive.  
 By Emblems dark to spell the Deity  
 She taught before, now sees Divinity,  
 But stay my Muse; the clouds do interpose  
 Twixt thee and her, 'tis better for thee close,  
 Then pierce, or peep too far, Phoebus is set;  
 Th' hast pay'd thy tribute light, thy tribute heat,  
 Sigh out the rest: or wouldst thou to him go,  
 Thy Love, thy Life? Go be entomb'd too.

R. Stable.

FINIS.

# ENCHIRIDION:

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Containing  
INSTITUTIONS

DIVINE { Contemplative.  
          { Practicall.

MORALL { Ethicall.  
          { Oeconomicall.  
          { Politicall.

---

Written by *FRA: QUARLES.*

---

EDINBURGH,  
Printed by the Heires of *George Anderson*,  
for *Andrew Wilson*, and are to be sold  
at the Plain-Stones over against the  
Stone Shoppe at the Signe of the  
great Book, 1649.

ENCHIRIDION

Containing

INSTRUCTIONS

for the

DIVINE

Ministry

MORAL

and

by

EDWARD

of the

of the

of the

of the

of the

TO  
The glorious object of our Expectation,  
**C H A R L E S**  
Prince of WALES.

Sir,



Hen Subjects bring presents to their Princes?  
 tis not because their Princes want them; but  
 that Subjects want better wayes to expresse  
 the bounty of their unknown Affections;  
 I know your Highnesse wants not the best  
 meanes that all the world affords, to ground  
 and perfect you in all those Princely Qualities,  
 which besit the hopefull son of such a royall Father; yet the baldnesse  
 of my Reale is such, that nothing can call back mine Arme, or stay  
 the progresse of my Quill, whose emulous desire comes short of none  
 in the expressions of most loyall and unfeign'd Affection. To which  
 end, I have presum'd to consecrate these few Lines to your illustri-  
 ous Name, as Rudiments to ripen (and they will ripen) with  
 your growing youth, if they but feel the Sun-shine of your gracious  
 eye. My service in this subject were much too early for your Prince-  
 ly view, did not your apprehension as much transcend the greenness  
 of your yeares; the forwardnesse of whose Spring thrusts forth  
 these hasty leaves: Your Highnesse is the Expectation of the present  
 Age, and the Point of future Hopes: and cursed be he that boist  
 with Pen and Prayers shall not be studious to advantage such a high  
 prized blessing: Live long our Prince: And when your royall Fa-  
 ther shall convert his Regall Diademe into a Crowne of Glory, in-  
 herit his vertues with his Throne and prove another Phoenix to  
 succeeding Generations: so

Prayed for, and Prophefied, by your Highnesse  
most Loyall and most Humble Servant,

FRA. QUARLES.



T O  
The Reader.

**A**Ll Rules are not calculated for the Meridian of every State. If all bodies had the same Constitution; or all Constitutions the same Alterations. And all alterations the same Times; the Emperick were the best Physitian. If all States had the same Tempers and Diltampers, and both the same Conservatives, and the same Cures, Examples were the best directions, and Rules digested from those examples, were even almost infallible. The Subject of Policy is Civill Government; the Subject of that Government is Men; the variableness of those men, disabsoletes all Rules, and limits all Examples. Expect not therefore, in these, or any of the like nature, such impregnable Generalls, that no exceptions can shake. The very discipline of the Church establisht, and confirmed by the infallible choyce, is not tyed to all times, or to all places. What we here present you with, as they are no Rocks to build perpetuity upon, so they are not Rocks to split cleese upon: It is lesse danger to rely upon them, then to neglect them: Nor let any think (in these Pamphletting dayes, and audacious times of unlicens'd Pasquels) I secretly reflect upon particulars, or look through a Maske upon the passages of these distempred Times; Far be it off from my intencion, or your imaginations: My true ambition is to present these few politicall Observations to the tender youth of my thrice hopefull Prince, which like an Introduction may lead him to the civill happinesse of more refined dayes, and ripen him in the glorious vertues of his renowned Father, when heaven and the succeeding Age shall stile him with the Name of Charles the Second.

A

# A Table of the heads of the first Century.

Cent. 1.			CHAP.
<b>A</b> literation	6	Disposition	29
Auxiliaries	49	Discovery	31
Ambitious men	79	Designe	41
Ambitious natures	59	Debt	64
Assault	88	Discontents	67
Advice	72	Delay	68
Conquest	3	Deserts	92
Climaticall advantage	11	Experiments	26
Calumny	12	Exaction	28
Composition	13	Exuls	50
Conspiracy	19	Encouragement	71
Correspondency	21	Fortresses	30
Customs	35	Foolish confidence	38
Conquest	36	Fortresse	62
Crill commotion	37	Foreigne Kingdomes	66
Courage	43	Foreigne humours	85
Castles	45	Foreigne inclination	99
Clergy	54	Hearts of subjects	41
Covetousnesse	90	Hierarchy	61
Counsellours	60	Huming	80
Commander	65	Invasion	2
Clemency and severity	70	Just warre	20
Commission	83	Idlenesse	22
Church government	89	Liberality	17
Confidence	94	League	76
Clemency and severity	81	Love and Feare	95
Com mander	98	Mixt government	7
Counsellors	24	Money	10
Demeanour	15	Manufacture	47
Deliberation	16	Neutrality	23
		Nobility	



The Table.			
Nobility	52	Religion	57
Necessity	69	Repute	97
New Gentry	77	Strength of parts	5
Nobility	58	Succession	27
Opinion	75	Strength to keep	37
Order and fury	93	Standall	44
Piety and Policy	1	State-change	51
Peace	40	Secrecie	74
Pillars of State	46	Scruples	78
Prevention	52	Situation	81
Pleasures	56	Sudden resolution	87
Peace	63	Times	8
Popular Sects	84	Timely warre	18
Power	86	True temper	32
Quo warranto	100	Treachery	73
Rebell	4	Variance	53
Rewards and punishments	14	Virtue	91
Reformation	39	Warre in league	9
Religion	48	War offensive and defensive	33
Resolution	55	Weighty service	96

## A Table of the heads contained in the second Century.

Cent. 2.			CHAP.
<b>A</b> ction	4	Anger	67
Action	5	Apparrell	79
Affections	16	Affection	94
Affections	25	Action	98
Affliction	36	Brother	43
Affliction	38	Charity	53
Anger	37	Care	24
Acquaintance	44	Company	29
Acquaintance	45	Custome	61
Advancement	49	Charity	70
Advantage	54	Confession	76
Anger	60	Censure	81
Avarice	64	Childe	87

Ceremonies

# The Table.

Child	88	Oppression	61
Daughter	97	Promise	1
Death	56	Pleasing	6
Death	100	Pride	9
Evill	84	Possession	20
Evill	40	Passion	32
Enemy	68	Prosperity	33
Evill	78	Passions	39
Faith	11	Popularity	41
Fancy	13	Passion	46
Friendship	26	Prosperity	57
Friend	52	Prayer	62
Faith	59	Puritan	91
Fast	89	Pride	96
GOD	28	Riches	17
GOD	30	Reason	19
Gift	63	Reason	22
Grace	65	Religion	31
Giver	85	Recreation	80
Honor	21	Redemption	75
Honor	47	Sinfull custome	12
Honor	72	Soules progresse	18
Honor	82	Sinne	48
Happinesse	83	Swearer	50
Heaven	99	Sinne	71
Ignorance	8	Servant	93
Ignorance	92	Time	27
Love	7	Trembling	34
Love	14	Theology	35
Losse	53	Thy self	43
Luxury	74	Treasure	77
Money	10	Undertaking	3
Money	55	Vow	23
Moderation	73	Valour	59
Mysteries	90	Work	13
Mother	95	Wrong	69
News	51	Wrong	86

The

# A Table of the heads contained in the third Century.

Cent. 3.		CHAP.	
<b>A</b> rgument	22	Honor	51
Almes	38	Hope	62
Actions	48	Hope and Feare	77
Apparrell	67	Ideot	16
Argument	69	Journey	39
Adversity	89	Intention	36
Adversity	97	Iustice	74
Banishment	7	Innocence and wisdom	81
Beauty	9	Knowledge	73
Brother	45	Knowledge	81
Censure	13	Laughter	3
Childe	18	Lycr	4
Children	37	Law and Phisick	19
Conversation	47	Love	46
Copy-book	58	Library	85
Charity	71	Love	95
Censure	78	Mysteries	20
Conscience	99	Mercy	23
Consideration	94	Money	31
Discourse	5	Multitude	41
Drunkennesse	14	Mirth	44
Discourse	55	Merit	54
Danger	64	Magistrate	65
Doubt and opinion	86	Magistrate	88
Eucharist	39	Obloqui	17
Esteem	87	Paines	1
Exercise	91	Pope	19
Familiar	27	Poore	21
Fasting	79	Priest	24
Festiuall	83	Patience	34
Gift	61	Palat	71
God	63	Providence & experience	88
God	92	Repentance	28
Harlot	26	Resolution	38
Heire	28	Reproof	42
			Ref

# The Table.

Rest	49	Table	66
Riches	50	Theology	72
Reproofe	52	Truth	99
Saviour	6	Vertue	8
Sinne	12	Vanity	33
Silence	57	Vndertaking	53
Seraant	60	Vertue	59
Sabbath	76	Wife	2
Souldiour	84	Wedlock	11
Silence	93	Weldoing	43
Treasure	29	Words	68
Tongue	32	Wages	70
Traffique	40	Wisedome	80
Theft	56	Wisedome	100

## A Table of the heads contained in the fourth Century.

Cent. 4.			CHAP.
<b>A</b> ction	12	Demeanour	56
Affection	61	Discourse	73
Banquet	70	Devotion	85
Contentednesse	10	Envy	24
Content	13	Example	66
Content	20	Exercise	81
Church	33	Estimation	88
Confession	35	Feare	15
Crosse	41	Folly	22
Commendations	58	Fears	38
Calling	74	Forgivenesse	64
Circumspection	77	Frugality	75
Common place books	78	Friend	100
Complaint	94	God	86
Childe	99	Giver	8
Demeanour	1	Glory	47
Drunkennesse	2	Gift	52
Death	37	Give and forgive	57
Death	53	Gaming	59

Humi-

# The Table

Humiliation	11	Prayer	39
Heaven	30	Practise	43
Humility	54	Place	44
Human writings	65	Philosophie	46
Heire	98	Praise and censure	50
Infamy	5	Reputation	25
Impropriations	19	Repentance	31
Ignorance	23	Repentance	45
Idlenesse	27	Recreations	49
Icst	83	Rules	72
Knowledge	4	Reversion	87
Knowledge	62	Sinne	3
Knowledge	26	Security	60
Losse	67	Safety	63
Losse	71	Superstition	69
Letters	80	Scoffer	68
Language	36	Scripture	89
Last sin	90	Scripture	93
Magistracy	6	Style	97
Man	21	Truth	9
Marriage	40	Theft	14
Magnanimity	42	Tapor	55
Misery	48	Temperance	79
Mysterics	91	Tuition	82
Name	92	To day	45
Obedience	29	Times	96
Obedience	41	Virgin	7
Obsceannesse	76	Vain-glory	16
Opinion	84	Use of creatures	17
Painning	28	Wicked	18
Praise	32	Want	34

Enchi-

# Enchiridion.

Cent. I.

## CHAP. I.



Piety and Policy, are like *Martha*, and *Mary*, Sisters: *Martha* failes, if *Mary* help not: and *Mary* suffers, if *Martha* be idle: Happy is that Kingdome where *Martha* complaines of *Mary*; but most happy where *Mary* complies with *Martha*: Where Piety and Policy goe hand in hand, there Warre shall be just and Peace, honourable.

## CAP. II.

Let not civill discords in a foraigne Kingdome, encourage thee to make Invasion. They that are factious among themselves, are jealous of one another, and more strongly prepar'd to encounter with a common Enemy; Those whom civill commotions set at variance, foraign, Hostility reconciles. Men rather affect the possession of an inconvenient Good, then the possibility of an uncertaine Better.

## CAP. III.

If thou hast made a Conquest with thy Sword, think not to maintain it with thy Scepter: Neither conceive, that new favours can cancell old Injuries: No Conquerer sits secure upon his new got Throne, so long as they subsist in power, that were disposl'd of their possessions by his conquest.

## CAP. IV.

Let no price nor promise of Honour bribe thee to take part with the Enemy of thy naturall Prince; Assure thy self

self who ever wins, thou art lost; If thy Prince prevail, thou art proclaimed a Rebelle, and branded for death: If the Enemy prosper, thou shalt be reckned but as a meritorious Traytor and not secure of thy self; He that loves the Treason hates the Traytor.

## CAP. V.

**I**F thy strength of parts hath rais'd thee to eminent place in the Common-wealth, take heed thou sit sure: If not thy fall will be the greater: As Worth is fit matter for Glory, so Glory is a fair marke for Envy. By how much the more thy Advancement was thought the Reward of Desert; by so much thy fall will administer matter for disdain: It is the ill Fortune of a strong braine, if not to be dignified as meritorious, to be deprest as dangerous.

## CAP. VI.

**I**T is the duty of a Statesman, especially in a free State, to hold the Common-wealth to her first frame of Government, from which the more it swerves, the more it declines, which being declin'd is not commonly reduced without that extremity, the danger whereof, rather ruines then rectifies. Fundamentall Alterations bring inevitable perils.

## CAP. VII.

**T**Here be three sorts of Government; Monarchicall, Aristocraticall, Democraticall; and they are apt to fall three severall wayes into ruine: The first, by Tyranny; the second, by Ambition; the last, by Tumult: A Commonwealth grounded upon any one of these, is not of long continuance; but wisely mingled, each guard the other, and make that Government exact.

## CAP. VIII.

**L**Et not the proceedings of a Captain, though never so commendable, be confin'd to all Times: as these alter, so must they: If these vary, and not they, ruine is at hand:

He



He least failes in his designe; that meets time in its own way: And he that observes not the Alterations of the Times, shall seldome be victorious but by chance: but he that can not alter his course according to the Alteration of the Times shall never be a Conquerour: He is a wise Commander, and onely He, that can discover the change of Times, and changes his Proceedings according to the Times.

## CAP. IX

**I**F thou desire to make war with a Prince, with whom thou hast formerly ratified, a league; assaile some Ally of his, rather than himself. If he resent it, and come, or send in Aid, thou hast a fair Gale, to thy desires: If not, his infidelity in not assisting his Ally, will be discovered: Hereby thou shalt gaine thy self advantage, and facilitate thy designs.

## CAP. X.

**B**Efore thou undertake a Warre, let thine Eye number thy forces, and let thy Judgement weigh them: If thou hast a rich enemy, no matter how poor, thy Souldiers be, if courageous and faithfull: Trust not too much the power of thy treasure, for it will deceive thee, being more apt to expose thee for a Prey then to defend thee. Gold is not able to finde good Souldiers; but good Souldiers are able to finde out Gold.

## CAP. XI.

**I**F the Territories of thy Equall Enemy are situated farre South from thee, the advantage is thine, whether he make offensive, or defensive warre, If North, the advantage is his, Cold is lesse tolerable then heat: This is a friend to Nature; that, an Enemy.

## CAP. XII.

**I**T is not onely uncivill, but dangerous for Souldiers, by reproachfull words, to throw disgrace upon the Enemy.

Base

Base Tearmes are Bellowes to a flaking Fury, and Goads to quicken up revenge in a fleeing Foe: He that objects Cowardize against a failing Enemy, adds Spirit to him, to disprove the asperſion, at his own coſt: It is therefore the part of a wiſe Souldier to refrain it; or of a wiſe Commander, to puniſh it.

## CAP. XIII.

**I**T is better for two weake Kingdomes rather to compound an injury (though to ſome loſſe) then ſeek for ſatisfaction by the ſword; leſt while they two weaken themſelves by mutuall blowes, a third decide the Controverſie to both their Ruins. When the Frog and the Mouſe could not take up the Quarrell, the Kite was Umpire.

## CAP. XIV.

**L**et that Common-wealth which deſires to flouriſh, be very ſtrict, both in her puniſhments, and rewards, according to the merits of the Subject, and offence of the Delinquent: Let the Service of the Deſerver be rewarded, leſt thou diſcourage worth; and let the Crime of the Offender be puniſh't leſt thou encourage Vice; the neglect of the one weakens a Common-wealth; The omiſſion of both ruines it

## CAP. XV.

**I**T is wiſedome for him that ſits at the Helme of a ſetled State, to demeane himſelf towards his Subjects at all times, ſo, that upon any evil accident, they may be ready to ſerve his occaſion, He that is onely gracious at the approach of a danger, will be in danger when he expects deliverance.

## CAP. XVI.

**I**N all deſignes which require not ſudden Execution, take mature deliberation, and weigh the convenients, with the inconvenients, and then reſolve; after which neither delay

lay the execution, nor bewray thy intention. He that discovers himself, till he hath made himself Master of his desires, layes himself open to his own Ruine, and makes himself prisoner to his own tongue.

## CAP. XVII.

**L**iberality in a Prince is no Vertue, when maintained at the Subjects unwilling Cost: It is lesse reproach, by miserableness, to preserve the popular love, then by liberality to deserve the private thanks.

## CAP. XVIII.

**I**T is the excellent property of a good and wise Prince, to use War as he doth Physick, carefully, unwillingly, and seasonably; either to prevent approaching dangers, or to correct a present mischief, or to recover a former losse. Hee that declines physick till he be accosted with the danger, or weakened with the disease, is bold too long, and wise too late: That Peace is too precise, that limits the justnesse of a War to a sword drawne, or a Blow given.

## CAP. XIX.

**L**et a Prince that would bewar of Conspiracies, be rather jealous of such whom his extraordinary favours have advanced, then of those whom his pleasure hath discontented: These want meanes to execute their pleasures; but they have meanes at pleasure to execute their desires: Ambition to rule is more vehement, then Malice to Revenge.

## CAP. XX.

**B**efore thou undertake a Warre, cast an impartiall Eye upon the Cause: If it be just, prepare thy Army; and let them all know, they fight for God and thee: It adds fire to the spirit of a Souldier, to be assured that he shall either prosper in a fair Warre, or perish in a just Cause.

## CAP. XXI.

**I**F thou desire to know the power of a State, observe in what correspondence it lives with her neighbouring States:

If She make Alliance with the, Contribution of money; is an evident signe of weaknesse: If with her valour, or repute of forces, it manifests a native strength: It is an infallible signe of power, to sell friendship; and of weaknesse, to buy it: That which is bought with Gold, will hardly be maintained with Steele.

## CAP. XXII.

**I**N the Calmes of Peace it is most requisite for a Prince to prepare against the stormes of Warre, both Theorically, in reading Heroick Histories; and practically, in maintaining Martiall discipline: Above all things, let him avoid Idlenesse, as the Bane of Honor; which in Peace, indisposes the Body; and in Warre, effeminates the Soul: Hee that would be in Warre victorious, must be in Peace laborious.

## CAP. XXIII.

**I**F thy two neighbouring Princes fall out, shew thy self, either a true Friend, or a fair Enemy; It is indiscretion, to adhere to him whom thou hast least cause to fear, if hee vanquish: *Neutrality* is dangerous, whereby thou becomest a necessary Prey to the Conquerour.

## CAP. XXIV.

**I**T is a great Argument of a Princes wisdom, not only to chuse, but also to preferre wise Counselors, and such are they, that seek lesse their own advantages, then his; whom wise Princes ought to reward, lest they become their own Karvers; and so, of good Servants, turne bade Masters.

## CAP. XXV.

**I**T much conduces to the dishonour of a King, and the ill-fare of his Kingdom, to multiply Nobility, in an over-proportion to the Common people: Cheape Honour darkens Majesty; and a numerous Nobility brings a state to necessity.

## CAP. XXVI.

**I**T is very dangerous to try experiments in a State, unlesse in extreame necessity be urgent, or popular utility be palpable: It is better for a State to connive a while, at an Inconvenience, then too suddenly to rush upon a Reformation.

## CAP. XXVII.

**I**F a valiant Prince be succeeded by a weak Successor, he may for a while maintain a happy state, by the remaining virtue of his glorious Predecessour: But if his life be long; or dying he be succeeded by one lesse valiant then the first, the Kingdome is in danger to fall to ruine. That Prince is a true Father to his Countrey, that leaves it the rich inheritance of a brave Son, When *Alexander* succeeded *Philip*, the world was too little for the Conquerour.

## CAP. XXVIII.

**I**T is very dangerous for a Prince, or Republique, to make continuall practice of cruell exaction: For, where the Subject stands in sense, or expectation of evill, he is apt to provide for his safety, either from the evill he feels, or from the danger he feares; and growing bold in Conspiracy, makes Faction; which Faction is the Mother of Ruine.

## CAP. XXIX.

**B**E carefull to consider the good, or ill disposition of the people towards thee upon ordinary occasions: If it bee good, labour to continue it; if evill, provide against it; As there is nothing more terrible then a dissolute Multitude without a Head, so there is nothing more easie to be reduc'd (if thou canst endure the first shock of their fury;) which if a little appeas'd, every one begins to doubt himself and think of home, and secure themselves, either by flight, or Agreement.

## CAP. XXX.

**T**HAT Prince who stands in fear more of his own people then strangers, ought to build Fortresses in his Land;

B

But

But he that is more afraid of strangers then his own People, that build them more secure in the Affections of his Subjects.

## CAP. XXXI.

**C**arry a watchfull Eye upon dangers before they come to ripenesse, and when they are ripe, let loose a speedy hand; He that expects them too long, or meets them too soone, gives advantage to the evil; Commit their beginnings to *Argus* his hundred Eyes and their ends to *Briareus* his hundred hands, and thou art safe.

## CAP. XXXII.

**O**f all the difficulties in a State, the Temper of a true Government most felicifies and perpetuates it; Too suddain Alterations distemper it. Had *NERO* tuned his Kingdome as he did his Harp, his Harmony had been more honourable, and his Reigne more prosperous.

## CAP. XXXIII.

**I**f a Prince fearing to be assail'd by a forein enemy hath a well arm'd people, well address for War, let him stay at home and expect him, there: but if his Subjects unarm'd, or his Kingdom unacquainted with the strok of war, let him meet the enemy in his Quarters. The farther he keeps the war from his own home, the lesse danger. The Seat of war is alwayes miserable.

## CAP. XXXIV.

**I**t is necessary wisdom for a Prince to grow in strength as he encreases in dominions; it is no lesse vertue to keep then to get Conquests not having power answerable to their greatnes, invire new Conquerors to the ruine of the old.

## CAP. XXXV.

**I**t is great prudence in a Statesman, to discover an Inconvenience in the birth; which, so discovered, is easie to be suppress. But if it ripen into a Custome, the sudden remedy thereof is often worke then the disease; In such a Case, it is better to temporize a little, then to struggle too much. he that opposes a full-ag'd inconvenience too suddenly, strengthens it.

## CAP. XXXVI.

**I**f thou hast conquer'd a Land, whose Lawes and Languages differ not from thine, change not their Lawes and Taxes, and the two Kingdomes will in a short time incorporate, and make one body; But if the Lawes and Lan-



guage differ, it is difficult to maintain thy Conquest; which that thou mayest the easier do, observe three things; First, to live there in person, (or rather send Colonies;) Secondly to assist the weak inhabitants, and weaken the mighty; Thirdly, to admit no powerfull Foreigner to reside there; Remember *Lewis* the thirteenth of *France*; how suddenly he took *Milan*, and how soon he lost it.

## CAP. XXXVII.

IT is a gracious wisdom in a Prince, in civill Commotions, rather to use *Juleps* then *Phlebotomy*; and better to breath the distemper by a wise delay then to correct it with too rash an Onset: it is more honourable, by a slow preparation to declare himself a gracious Father, then by a hasty Warre to appear a furious Enemy.

## CAP. XXXVIII.

IT is wisdom for a Prince in fair weather to provide for Tempests; He that so much relies upon his peoples faith, to neglect his own preparation, discovers more Confidence then wisdom; He that ventures to fall from above, with hopes to be caught below, may be dead ere he come to ground.

## CAP. XXXIX.

HE that would reform an ancient State in a free city, buyes convenience with a great danger; To work this Reformation with the lesse mischief, let such a one keep the shadowes of their ancient Customes; though in substance they be new; Let him take heed when he alters the natures of things, they bear at least the ancient names. The Common people, that are naturally impatient of Inovations, will be satisfied with that which seems to be as well as that which is.

## CAP. XL.

UPON any difference between foreign States, it is neither safe nor honourable for a Prince, either to buy his peace, or to take it up at Interest; He that hath not a Sword to command it, shall either want it, or want Honor with it.

## CAP. XLI.

IT is very requisite for a Prince, not onely to weigh his designs in the flower, but likewise in the fruit: he is an unthrift of his honor, that enterprizes a designe the failing wherein may bring him more Disgrace, then the successe can gain him Honor.

CAP.



## CAP. XLII.

**I**T is much conduciabie to the happinesse of a Prince, and the security of his State, to gaine the hearts of his Subjects; They that love for fear, will seldome fear for love: It is a wise Government which gaines such a Tye upon the Subject that he either cannot hurt, or will not: But that Government is best and most sure, when the Subject joyes in his obedience.

## CAP. XLIII.

**L**et every Souldier arme his minde with hopes, and put on courage: Whatsoever dysaster falls, let not his heart sinke. The Passage of providence lyes through many crooked wayes; A despairing heart is the true prophet of approaching evill; his Actions may weave the webbes of fortune, but not break them.

## CAP. XLIV.

**I**T is the part of a wise Magistrate to vindicate a man of power or State-employment from the malicious scandals of the giddie headed multitude, and to punish it with great severity; Scandall breeds Hatred; Hatred begets Division; Division makes Faction, and Faction brings Ruine.

## CAP. XLV.

**T**He strongest Castles a Prince can build, to secure him from Domestick commotions, or foreigne Invasions, is in the hearts of his Subjects; And the meanes to gaine that strength is, in all his actions to appear for the publike good, studious to contrive, and resolute to performe.

## CAP. XLVI.

**A** Kingdome is a great building, whose two maine Supporters are the Government of the State, and the Government of the Church, It is the part of a wise Master to keep those Pillars in their first Posture, irremovable; If either faile, it is wisdom rather to repair it, then remove it: He that pulls down the old, to set up a new, may draw the roof upon his head, and ruine the foundation.

## CAP. XLVII.

**I**T is necessary wisdom in a prince to encourage in his Kingdome, Manufacture, Merchandize, Arts, and Armes: in

In *Manufacture* lye the vitall spirits of the Body politique ; In *Merchandize*, the spirits naturall ; In *Arts and Armes*, the Animall ; If either of these languish, the Body droopes ; As these flourish, the Body flourishes.

## CAP. XLVIII.

**T**Rue Religion is a Setler in a State, rather than a Stickler ; While she confirms an established Government, she moves in her own Sphere ; But when she endeavours to alter the old, or to erect a new, she works out of her own Vineyard ; When she keeps the keyes, she sends showers of Milke ; But when she drawes the Sword, she sailes in seas of bloud ; Labour therefore to settle Religion in the Church ; and Religion shall settle Peace in thy Land.

## CAP. XLIX.

**I**F thou intertain any forreigne Souldiers into thine Army, let them bear thy Colors, and be at thy pay, lest they interest their own Prince ; Auxiliary Souldiers are most dangerous ; A forreigne Prince needs no greater invitation to seize upon thy City then when he is requir'd to defend it.

## CAP. L.

**B**E cautious in undertaking a designe, upon the report of those that are banished their Countrey, lest thou come off with shame or losse, or both. Their end expects Advantages from thy Actions, whose miseries lay hold of all opportunities, and seek to be redrest by thy Ruine.

## CAP. LI.

**I**F thou endeavourest to make a Republique in a Nation where the Gentry abounds, thou shalt hardly prosper in that designe ; and if thou wouldest erect a Principality in a Land, where there is much equality of people, thou shalt not easily effect it. The way to bring the first to passe is to weaken the Gentry ; The meanes to effect the last, is to advance and strengthen ambitious, and turbulent spirits so that being placed in the midst of them, their forces may maintain thy power ; and thy favour may preserve their ambition ; Otherwise there shall neither be proportion nor continuance.

CAP

## CAP. LII.

**I**T is more excellent for a Prince to have a provident Eye for preventing future mischiefs, than to have a potent Arme for the suppressing present evils; Mischiefs in a state are like Hectique Feavers in a body: In the beginning hard to be known, but easie to be cured; but, let it alone a while, it becomes more easie to be known, but more hard to be cured.

## CAP. LIII.

**I**F a Kingdome be apt to Rebellion, it is wisdom to preserve the Nobility and Commons at variance; where one of them is discontented, the danger is not great; The Commons are slow of motion, if not quickned with the Nobility; The Nobility is weake of power, if not strengthened by the Commons; Then is danger, when the Commonality troubles the water, and the Nobility steps in.

## CAP. LIV.

**I**T is very requisite for a Prince to have an Eye that the Clergy be elected, and come in, either by collation from him, or paricular patrons, and not by the people; and that their power hold dependance upon home; and not forein Authority; It is dangerous in a Kingdome, where the *Crosses* receive not their power from the Regall Sword.

## CAP. LV.

**I**T is a perillous weaknesse in a state, to be slow of resolution in the time of Warre; To be irresolute in determination is both the signe, and the ruine of a weake state; such affaires attend not Time; Let the wise statesman therefore abhorre delay, and resolve rather, what to do, then advise what to say: slow deliberations are symptomes, either of a faint Courage, or weak Forces, or false Hearts.

## CAP. LVI.

**I**F a Conquerour hath subdued a Countrey, or a City abounding with pleasures, let him be very circumspect to keep himself and his Souldiers temperate. Pleasures bring effeminacy; and effeminacy fore-runs ruine: Such Conquests without

without blood or sweat, sufficiently do revenge themselves upon their intemperate Conquerours.

## CAP. LVII.

**I**T is an infallible signe of approaching ruine in a Republicke, when Religion is neglected, and her established Ceremonies, interrupted: Let therefore that Prince that would be potent, be pious: And that he may punish, loosnesse the better, let him be religious; The joy of JERUSALEM depends upon the peace of SION.

## CAP. LVIII.

**L**et that Prince that desires full sovereignty, temper the greatnesse of too potent a Nobility, A great and potent Nobility quickens the people, but presses their fortunes; It addes Majesty to a MONARCH, but diminishes his power.

## CAP. LIX.

**I**T is dangerous for a Prince to use ambitious Natures, but upon necessitie, either for his Warres, or to be Skreens to his dangers, or to be instruments for the demolishing insolent greatnesse; And that they may be the lesse dangerous, let him chuse them rather out of mean births then noble, and out of harsh natures, rather then plausible. And alwayes be sure to ballance them with those that are as proud as they.

## CAP. LX.

**L**et Princes be very circumspect in the choice of their Counsellours, chusing rather by the greatnesse of the Beard, nor by the smoothnesse of the face, Let him be wise, but not crafty; Active, without private ends; Courageous, without malice; Religious, without Faction; Secret; without Fraud, One better read in his Princes businesse, then his Nature; And a Riddle onely to be read above.

## CAP. LXI.

**I**N a mixt Monarchy, if the Hierarchy grow too absolute, it is wisdom in a Prince, rather to depresse it then suppress it;

All Alterations in a fundamentall Government bring apparent dangers ; but too sudden Alteration threatens inevitable ruine : When *Aaron* made a moulten Calfe, *Moses* altered not the Government, but reprov'd the Governour.

## CAP. LXII.

**B**efore thou build a Fortresse, consider to what end : If for resistance against the Enemy, it is uselesse ; A valiant Army is a living Fortresse : If for suppressing the subject, it is hurtfull : It breeds Jealousies, and Jealousies beget hatred : If thou hast a strong Army to maintain it, it addes nothing to thy strength, If thy Army be weak, it conduces much to thy danger : The surest fortresse is the hands of thy Souldiers, and the safest Citadell is the hearts of thy Subjects.

## CAP. LXIII.

**I**T is a Princely Alchymie, out of a necessary Warre to extract an honourable Peace, and more beseeming the Majesty of a Prince to thirst after Peace, then Conquest : Blessednes as Promis'd to the Peacemaker ; not to the Conqueror : It is a happy State, whose Prince hath a Peacefull Hand, and a Martiall Heart, able both to use Peace, and to manage War.

## CAP. LXIV.

**I**T is a dishonourable thing for a Prince to run in debt for Stateservice ; but to pay it in the pardon of a Criminall Offence, is most dangerous. To cancell the faults of Subjects, with their deserts, is not onely the Symptome of a disordered Common-wealth, but also of her Ruine.

## CAP. LXV.

**L**Et not a Commander be too forward to undertake a War without the person of his Prince : It is a thanklesse imployment, where mischief attends upon the best successe ; and where (if a Conquerour) he shall be in danger, either through his own Ambition, or his Princes suspicion.

## CAP. LXVI.

**I**T is a great oversight in a Prince, for any respects, either Actively, or Passively to make a foreine Kingdom strong: He that gives meanes to another to become powerful, weakens himself, and enables him to take the advantage of his own weaknesse.

## CAP. LXVII.

**W**hen the humors of the People are stirr'd by discontents, or popular grief, it is wisdom in a Prince to give them moderate liberty to evaporate: He that turnes the humor back too hastily makes the wound bleed inwardly, and fills the body with malignity.

## CAP. LXVIII.

**I**F having levyed an Army, thou findest thy self too weak, either through the want of men or money; the longer thou delayst to fight, the greater thy Inconvenience growes: If once thy Army falls asunder, thou certainly locest by thy delay: Where hazarding thy Fortunes betimes, thou hast the advantage of thy men, and mayst by Fortune win the day: It is lesse dishonour to be overcome by force then by flight.

## CAP. LXIX.

**I**T is the part of a wise Commander in warres, either Offensive or Defensive, to work a necessity of fighting into the breasts of his Souldiers, Necessity of Action takes away the fear of the Act, and makes bold Resolution the favorite of Fortune.

## CAP. LXX.

**C**lemency and mildenesse is most proper for a Principality, but reserv'dnesse and severity for a Republike; but moderation in both: Excesse in the one breeds contempt: in the other, Hatred; when to sharpen the first, and when to sweeten the last, let Time and Occasion direct thy Judgement.

CAP.

## CAP. LXXI.

**I**T is very requisite for a Prince that desires the continuance of Peace in time of peace to encourage, and respect his Commanders, when brave Spirits find neglect to be the effect of quiet Times, they devise all meanes to remove the Cause, and by suggesting Inducements to new Warres, disturbe and unsettle the old Peace, buying private honor with publike danger.

## CAP. LXXII.

**B**E not covetous for priority in advizing thy Prince to a doubtfull Attempt, which concernes his state: If it prosper, the Glory must be his; If it faile, the dishonour will be thine: When the Spirit of a Prince is stopped in the discharge, it will recoyle and wound the first adviser.

## CAP. LXXIII.

**I**F, being the Commander of an Army; thou espie a grosse and manifest error in thine Enemy, look well to thy self, for treachery is not farre off: He whom desire of victory binds to much, is apt to stumble at his own Ruine.

## CAP. LXXIV.

**I**T is the height of a provident Commander not onely to keep his own designs indiscoverable to his Enemy; but likewise to be studious to discover his: He that can best do the one, and nearest guesse at the other, is the next step to a Conqueror. But he that failes in both, must either ascribe his Overthrow to his own Folly, or his victory to the Hand of Fortune.

## CAP. LXXV.

**I**F thou be ambitious of Honour, and yet fearfull of the Canker of Honour, Envy; so behave thy self, that Opinion may be satisfied in this, that thou seekest Merit, and not Fame; and that thou attributest thy Preferment rather to Providence, then thy own Vertue: Honour is a due debt to the deserver;



deserver; and whoeuer envyed the payment of a debt? A just Advancement is a providentiall Act; and whoeuer envyed the Act of Providence?

## CAP. LXXVI.

**I**T behoves a Princee to be very circumspect before he make a League; which, being made and then broke, is the forfeiture of his honor: He that obtaines a Kingdome with the rupture of his faith, hath gain'd the Glory of a Conquest, but lost the honour of a Conquerour.

## CAP. LXXVII.

**L**Et States that aime at greatnesse, hewarre lest new Gentry multiply too fast, or grow too glorious; Where there is too great a disproportion betwixt the Gentry and the common Subject, the one growes insolent; the other slavish: When the body of the Gentry growes too glorious for a Conflict, there the heads of the vulgar waxe too heavy for the Helmet.

## CAP. LXXVIII.

**U**Pon the beleaguering of a City, let the Commander endeavour to take from the Defendants, all scruples which may invite them to a necessity of defence: Whom the feare of slavery necessitate to fight, the boldnesse of their resolution will disadvantage the Assaylants, and diffilicilate their designe: Sense of necessity justifies the Warre; and they are hopefull in their Armes, who have no other hope but in their Armes.

## CAP. LXXIX.

**I**T is good for States and Princes (if they use Ambitious men for their advantage) so to order things, that they be still progressive, rather then retrograde: When ambitious men finde an open passage, they are rather busie then dangerous; And if well watcht in their proceedings, they will catch themselves in their own snare, and prepare a way for their own destruction.

CAP.

## CAP. LXXX.

**O**F all Recreations, Hunting is most profitable to a Commander; by the frequency whereof he may be instructed in that necessary knowledge of situation, with pleasure; which, by earnest experience, would be dearly purchas'd. The Chase is a fair Resemblance of a hopefull Warre, proposing to the Pursuer a fleeing Enemy.

## CAP. LXXXI.

**E**Xpect the Army of thy Enemy on plain and easie ground, and still avoid mountainous and rocky places, and strait passages, to the utmost of thy power: It is not safe to pitch any where, wherethy whole Forces can not be brought together: He never deserv'd the name of good Gamster, that hazards his whole Rest, upon lesse then the strength of his whole Game.

## CAP. LXXXII.

**I**T matters not much whether in government, thou tread the steps of severe *Hannibal*, or gentle *Scipio*, so thy Actions be honourable, and thy life vertuous: Both in the one, and the other, there is both defect and danger, if not corrected, and supported by the fair repure of some extraordinary Endowments: No matter, whether black or white, so the steed be good.

## CAP. LXXXIII.

**I**T is the safest way in a Marriall expedition, to commit the maine charge to one: Companions in Command beget Confusion in the Camp: When two able Commanders are joined in equall Commission, each is apt to think his own way best, and by mutuall thwarting each other, both give opportunity to the Enemy.

## CAP. LXXXIV.

**I**T is a high point of Providence, in a Prince to observe popular Sects in their first Rise, and with a severe hand, to nip them in the Budde: But being once full ag'd, it is wise  
dome

dome not to oppose them with too strong a hand; lest in suppressing one, there arise two: A soft Current is soon stopped; but a strong streame resisted; breakes into many, or overwhelms all,

## CAP. LXXXV.

**I**T makes very much to thy advantage to observe strictly the Nationall vertues, and vices, and humors of forein Kingdomes, whereby the times past shall read usefull Lecturs to the times present: He that would see what shall be, let him consider what hath been.

## CAP. LXXXVI.

**I**F, like *Mantius*, thou command stout and great things, be like *Mantius* stout to execute great commands: It is a great blemish in Sovereignty when the Will roares, and the Power whispers: If thou canst not execute as freely as thou commandst, command no more, then what thou mayest as freely execute.

## CAP. LXXXVII.

**I**F one Prince desire to obtain any thing of another, let him (if occasion will bear it) give him no time to advise: Let him endeavour to make him see a necessity of sudden resolution, and the danger either of Denyall, or delay; He that giveth time to resolve, gives leasure to deny, and warning to prepare.

## CAP. LXXXVIII.

**L**Et not thine Army at the first encounter be too prodigall in her Assaults, but husband her strength for a dead list: When the Enemy hath abated the fury of his first heate; let him then feel thou hast reserved thy forces for the last blow; So shall the honour he hath gained by his valour encrease the glory of thy victory: Foregames when they prove are speediest but aftergames, if wisely play'd, are surest.

## CAP. LXXXIX.

**I**T is very requisite for a Prince to keep the Church alwayes in proportion to the State. If the Government of the one be *Monarchicall*, and the other *Democraticall*, they will agree, like Metall joined with clay, but for a while. Durable is that State, where *Aaron* commands the people, and where *Moses* commands *Aaron*: But most happy in the continuance where *GOD* commands both.

## CAP. XC.

**L**Et not the covetousnesse of a captain purloine to his own Use, or any way bereave his Souldiers of any profit due unto their service, either in their meanes or spoiles: Such injuries (being quicken'd by their dayly necessities) are never forgot: What Souldiers earne with the hazard of their lives, (if not enjoy'd) prophesies an overthrow in the next battell.

## CAP. XCI.

**I**F a Prince expect vertuous Subjects, let his Subjects have a vertuous Prince; So shall he the better punish the vices of his degenerate Subjects; So shall they trulier prize vertue, and follow it, being exemplified in their Prince.

## CAP. XCII.

**I**T is the property of a wise commander, to cast an eye rather upon actions, then upon persons; and rather to reward the merits of men then to read the Letters of Ladies: He that for favour, or reward, preferres a worthlesse Souldier bettayesa Kingdome, to advance a Traytor.

## CAP. XCIII.

**W**Here Order and fury are well acquainted, the Warre prospers, and Souldiers end no lesse men then they begun: Order is quickened by Fury, and Fury is regulated by Order: But where Order is wanting Fury runs her own way, and being an unthrif of its own strength, failing in the first Assault, cravens; And such beginning more then men, end lesse then women.

CAP.

## CAP. XCIV.

**I**T is the quality of a wise commander, to make his Soldiers confident of his wisdom, and their own strength: If any danger be, to conceal it; If manifest, to lessen it: Let him possess his Army with the justness of the Warre, and with a certainty of the victory. A good cause makes a stout heart, and a strong Arme. They that fear an overthrow, are halfe conquered,

## CAP. XCV.

**I**T is requisite in a General to mingle love with the severity of his Discipline: they that can not be induced to fear for love, will never be enforced to love for fear: Love opens the heart, Fear shuts it: That encourages, This compells, and victory meets encouragement, but flees Compulsion.

## CAP. XCVI.

**I**T is the part of a well advised State, never to entrust a weighty service, unto whom a noted Injury or dishonour hath been done; He can never be zealous in performance of Service, the height of whose expectation can rather recover a lost name, then gain a fresh honour.

## CAP. XCVII.

**T**Hree wayes there be to begin a repute, and gaine dignities in a Common-wealth: The first by the vertue of glorious Parents, which, till thou degenerate too much, may raise thee upon the wings of Opinion: The second is, by associating with those whose Actions are known eminent: The third, by acting some exploit, either publique or private, which in thy hand hath proved honorable. The two first may misse, being founded on Opinion: the last seldom failes being grounded upon Evidence.

## CAP. XCVIII.

**I**F thou art cal'd to the Dignity of a Commander, dignifie thy place by thy Commands: And that thou mayest be the more

more perfect in commanding others, practice upon thy self: Remember thou art a servant to the publike weale, and therefore forget all private respects, either of kin or friend: Remember thou art a Champion for a Kingdome; forget therefore all private affections either of Love or Hate. Hee that would do his Countrey right, must not be too sensible of a personall wrong.

## CAP. XCIX.

**I**T is the part of a wise Commandert to reade Bookes, not so much as men, nor men so much as Nations: He that can discern the inclinations, conditions, and passions of a Kingdome, gaires his Prince, a great advantage both in Peace and Warre.

## CAP. C.

**A**Nd you most High and Mighty Princes of this lower World, who at this intricate and various game of Warre vye Kingdomes and winne Crownes; and by the death of your renowned Subjects, gain the lives of your bold-hearted Enemies; Know there is a *Quo Warranto*, whereto you are to give Account of your Eye-glorious Actions, according to the righteous Rules of sacred Justice: How warrantable it is to rend Imperiall Crownes, from off the Sovereigae heads of their too weak possessours; or to snatch Scepters from out the Conquer'd hand of heaven-anointed Majesty, and by your vast Ambitions still to enlarge your large Dominions, with Kingdoms ravisht from their naturall Princes, judge you. O let your brave designs, and well weighed Actions, be as just as ye are glorious. And consider, That all your Warres, whose ends are not to defend your own possessions, or to recover your dispossessions, are but Princely Injuries, which none but Heaven can right. But where necessity strikes up her hard alarmes, or wrong'd Religion, beats her zealous Marches, Go on, and prosper, and let both Swords and Stratagems proclaim a victory, whose nois'd renowne may fill the world with your eternall Glory.



ENCHI.



# ENCHIRIDION.

## *Cent. 2.*

### CAP. I.

**A** Promise is a Childe of the Understanding and the Will: the Understanding begets it, the Will brings it forth, He that performes it, delivers the mother: he that breakes it, murders the childe. If it be gotten in the absence of the Understanding, it is a Bastard; but the child must be kept. If thou mistrust thy Understanding, promise not; If thou hast promised, break it not: It is better to maintain a Bastard then to murder a childe.

### CAP. II.

**C**harity is a naked childe giving honey to a Bee without wings: Naked, because excuselesse and simple; a child because tender and growing: giving Honey, because Honey is pleasant and comfortable: to a Bee, because a Bee is laborious and deserving; without wings, because helpless, and wanting: If thou denyest to such, thou killest a Bee; If thou giv'st to other then such, thou preserv'st a Drone.

### CAP. III.

**B**efore thy undertaking of any designe, weigh the glory of the action with the danger of the attempt: If the glory out weigh the danger it is cowardice to neglect it: If the danger exceed the glory, it is rashnesse to attempt it: If the Balances stand poiz'd, let thy own Genious cast them.

C

CAP



## CAP. IV.

**W**ouldst thou know the lawfulness of the action which thou desirest to undertake? Let thy devotion recommend it to divine blessing: If it be lawfull thou shalt perceive thy heart encouraged by thy prayer: If unlawfull, thou shalt finde thy prayer discouraged by thy heart. That action is not warrantable, which either bluthes to beg a blessing, or having succeeded, dares not present thanksgiving.

## CAP. V.

**I**f evil men speak good, or good men evill of thy conversation, examine all thy actions, and suspect thy self. But if evill men speak evill of thee, hold it as thy honour, and by way of thankfulness, love them, but upon condition, that they continue to hate thee.

## CAP. VI.

**I**f thou hope to please all, thy hopes are vain; If thou fear to displease some, thy fears are idle. The way to please thy self is not to displease the best; and the way to displease the best is to please the most: If thou canst fashion thy self to please all, thou shalt displease him that is ALL in ALL.

## CAP. VII.

**I**f thou neglectest thy love to thy neighbour, in vain thou professest thy love to God: for by thy love to God, the love to thy neighbour is **be**gotten; and by thy love to thy neighbour thy love to God is nourishd.

## CAP. VIII.

**T**hy ignorance in unrevealed Mysteries is the mother of a saving Faith; and thy understanding in revealed truths, is the mother of a sacred Knowledge: understand not therefore that thou mayst believe, but believe that thou mayest understand:

derstand : Understanding is the wages of a lively Faith, and Faith is the reward of an humble ignorance.

## CAP. IX.

**P**Ride is the ape of Charity ; in show , not much unlike but somewhat fuller of action. In seeking the one, take heed thou light not upon the other , They are two Parallels : never but asunder : Charity feeds the poor, so does Pride ; Charity builds an Hospitall, so does Pride : In this they differ : Charity gives her glory to God ; and Pride takes her glory from man.

## CAP. X.

**H**ast thou lost thy money, and dost thou mourne? another lost it before thou hadst it : Be not troubled ; Perchance if thou hadst not lost it now, it had lost thee for ever : Think therefore what thou rather hast escaped then lost , perhaps thou hadst not been so much thy own, had not thy money been so little thine.

## CAP. XI.

**F**Latter not thy self in thy Faith to God , if thou wantst Charity for thy neighbour : and think not thou hast charity for thy neighbour, if thou wantest faith to God : Where they are not both together, they are both wanting ; They are both dead, if once divided.

## CAP. XII.

**B**E not too slow in the breaking of a sinfull custome : a quick couragious resolution is better then a graduall deliberation : in such a combat, he is the bravest Souldier that layes about him without fear or wit. Wit pleades : Fear disheartens ; He that would kill Hydra, had better strike off one neck then five heads : Fell the Tree, and the Branches are soon cut off.

C.

CAP.

## CAP. XIII.

**B**E careful rather of what thou dost, then of what thou hast: For what thou hast is none of thine, and will leave thee at thy death, or thou the pleasure of it, in thy sicknesse. But what thou dost, is thine, and will follow thee to thy grave, and plead for thee or against thee at thy Resurrection.

## CAP. XIV.

**I**F thou enjoyest not the God of love, thou canst not obtain the love of God, neither untill then canst thou enjoy a desire to love God, nor relish the love of God: Thy love to God is nothing but a faint reflection of Gods love to thee: Till he please to love thee, thy love can never please him.

## CAP. XV.

**L**Et not thy fancy be guided by thine eye, nor let thy Will be governed by thy fancy: Thine eye may be deceived in her object, and thy fancy may be deluded in her subject: Let thy understanding moderate between thine eye, and thy Fancy; and let thy Judgement arbitrate between thy Fancy and thy Will; so shall thy Fancy apprehend what is true: so shall thy Will elect what is good.

## CAP. XVI.

**E**Ndeavour to subdue as well thy irascible, as thy concubiscible affections: to endure injuries with a brave minde is on half of the conquest, and to abstain from pleasing evils with a courageous spirit is the other: The sum of all humanity, and height of morall perfection, is *Bear*, and *Forbear*.

## CAP. XVII.

**I**F thou desire not to be too poor, desire not to be too rich: He is rich not that possesse much, but he that covers no more: and he is poor, not that enjoyes little, but he that wants too much: The contented minde wants nothing which it hath not: the covetous minde wants not onely that what it hath not, but likewise that which it hath.

## CAP.

## CAP. XVIII.

**T**He outward senses are the common Cinque-ports where every subject lands toward the Understanding. The ears heares a confused noise, and presents it to the common sense. The common sense distinguishes the several sounds, and conveys to the Fancie : The Fancie wildly descants on it : The understanding ( whose object is truth ) apprehending it to be Musick, commends it to the Judgement. The Judgement severally and jointly examines it, and recommends it to the Will : The Will ( whose object is Good ) approves it, or dislikes it ; and the Memory records it. And so in the other senses according to their subjects. Observe this *progresse* and thou shalt easily find where the defect of every action lyes.

## CAP. XIX.

**T**He way to subject all things to thy self, is to subject thy self to Reason, thou shalt govern many, if Reason govern, thee: Wouldst thou be crowned the Monarch of a little world, Command thy self.

## CAP. XX.

**T**Hough thou givest all thou hast for charity sake, and yet retainest a secret desire of keeping it for thy own sake, thou rather leavest it then forsakest it : He that hath relinquisht all things, and not himself, hath forsaken nothing ; He that sets not his heart on what he possesses, forsaketh all things though he keep his possessions.

## CAP. XXI.

**S**Earch into thy self, before thou accept the ceremony of Honor : If thou art a Palace, honor ( like the Sun beames ) will make thee more glorious : If thou art a Dunghill, the Sun may shine upon thee, but not sweeten thee. Thy Prince may give thee honor, but not make thee honourable.

## CAP. XXII.

**E**Very man is a King in his own Kingdome. If Reason command, and passion obey, his government speaks a good King: If thine inordinate affection rules, it shews a proud Rebelle: which, if thou dost roye nor, will depose thee: There is no meane between the death of a Rebelle, and the life of a Prince.

## CAP. XXIII.

**A**Vow, a Promise, and a Resolution, have all one object, onely differ in respect of the persons to whom they are made; the first is between God and man, the second, between man and man: The third between man and his own soul: they all bind, if the object be lawfull to necessity of performance, if unlawful, to the necessity of sin: They all take the prisoner: if the object be lawfull, thy performance hath redeemed thee, if unlawfull bloud and tears must ransom thee.

## CAP. XXIV.

**I**F thou hast any businesse of Consequence in agitation, let thy care be reasonable, and seasonable: continuall standing bent weakens the Bow: Too hasty drawing breakes it. Put off thy Cares with thy cloathes: So shall thy Rest strengthen thy Labour: and so shall thy Labour sweeten thy Rest.

## CAP. XXV.

**W**hen thy inordinate affections doe flame towards transitory happinesse, quench them thus: Think with thy self: If my Prince should give me what honour he hath to bestow, or bestow on me what wealth he hath to give, it could not stay with me, because it is transitory: nor I with it, because I am mortall: Then revise thy Affections, and weigh them with their object, and thou wilt either confesse thy folly, or make a wiser choice.

## CAP. XXVI.

**W**ith three sorts of men enter no serious friendship: The Ingratefull man. the Multiloquious man: the Coward. The first can not prize thy Favours, the second cannot keep thy Counsel: The third dare not vindicate thy Honour.

## CAP. XXVII.

**I**f thou desire the time should not passe too fast use not too much pastime: Thy life in Jolity blazes like a vapour in the winde: The blast of Honor wafts it, The heat of pleasure melts it: If thou labour in a painfull calling, thou shalt be lesse sensible of the flux of time, and sweetlier satisfied at the time of death.

## CAP. XXVIII.

**G**od is *Alpha* and *Omega*, in the great world: endeavour to make him so in the little world: make him thy evening Epilogue, and thy morning Prologue: Practise to make him thy last thought at night when thou sleepest. and thy first thought in the morning when thou awakest, so shall thy fancie be sanctified in the night, and thy Understanding rectified in the day, so shall thy rest be peacefull, thy labours prosperous; thy life pious, and thy death glorious.

## CAP. XXIX.

**B**E very circumspect in the choise of thy company. In the society of thine equalls thou shalt enjoy more pleasure: In the society of thy superiors thou shalt finde more profite: To be the best in the company, is the way to grow worse: The best meanes to grow better is to be the worst there.

## CAP. XXX.

**T**Hink of God (especially in thy devorion) in the abstract rather then the concrete: if thou conceive him good, thy finite thoughts are ready to terminate that good in a conceiv'd

subject: if thou think him great, thy bounded conceipt is apt to cast him into a comprehensible figure: Conceive him therefore, a diffused goodnesse without quality, and represent him an incomprehensible greatnesse without quantity,

## CAP. XXXI.

**I**F thou and true Religion be not as yet met; or met, unknown: by these markes thou shalt discover it. First, it is a Religion that takes no pleasure in the expence of bloud: Secondly, it is a Religion whose Tenets crosse not the Books of Truth: Thirdly, it is a Religion, that takes most from the Creature, and gives most to the Creator: If such a one thou meet with, assure thy self it is the Right, and therefore professe it in thy Life, and protect it to thy Death.

## CAP. XXXII.

**L**Et anothers Passion be a Lecture to thy Reason, and let the Shipwrack of his Understanding be a Seamark to thy Passion: So shalt thou gain strength out of his weaknesse: safety out of his danger: and raise thy self a Building out of his Ruines.

## CAP. XXXIII.

**I**N the height of thy Prosperity expect adversity, but fear it not: If it come not thou art the more sweetly possessest of the happinesse thou hast, and the more strongly confirmed: If it come, thou art the more gently dispossest of the happines thou hadst, and the more firmly prepared.

## CAP. XXXIV.

**T**O tremble at the sight of thy sin, makes thy Faith the lesse apt to tremble: The Devils believe and tremble, because they tremble at what they believe: Their beleef brings trembling: Thy trembling brings Beleef.

CAP.



## CAP. XXXV

**A**lthology is the way to Theology: Untill thou seest thy self empty, thou wilt not desire to be fill'd: He can never truly relish the sweetnesse of Gods Mercy, that never tasted the bitternesse of his own misery.

## CAP. XXXVI.

**I**S any outward affliction fallen upon thee, by a temporary losse? Advise with thy self, whether it be recoverable or not: If it be, use all such lawfull and speedy meanes (the violence and unseasonableness whereof may not disadvantage thee in the pursuit) to recover it; If not recoverable, endure with patience what thou canst not recover with paines; He that carnally afflicts his soul for the losse of a transitory good, casts away the Kinnell, because he hath lost the Shell.

## CAP. XXXVII.

**N**aturall Anger glances into the breasts of Wisemen, but rests in the bosome of Fools; In them it is Infirmitie: in these a Sin; There is a naturall Anger; and there is a spirituall Anger, The common object of that, is the Person; Of this his Vice: be angry but sin not: He that is alwayes angry with his sin, shall seldome sin in his Anger.

## CAP. XXXVIII.

**I**F any hard affliction hath surprized thee, cast one eye upon the Hand that sent it; and the other upon the sin that brought it; If thou thankfully receive the Message, hee that sent it will discharge the Messenger.

## CAP. XXXIX.

**A**ll Passions are good or Bad, according to their Objects: Where the Object is absolutely good, there the greatest Passion is too little: Where absolutely evill, there the least Passion is too much; Where indifferent, there a little is enough.

CAP.

## CAP. XL.

**W**Hen thou doest Evil that Good may come thereon ; the evil is surely thine : If good should happen to ensue upon the evill which thou hast done ; the good proceeds from God ; If therefore thou do evill, thereby to occasionate a Good, thou laist a bad foundation for a good building ; and servest the devill that God may serve thee : Where the end of evill is good in the intention , there the end of that good is evill in the extension.

## CAP. XLI.

**B**E as far from desiring the popular love , as fearfull to deserve the popular hate ; Ruine dwells in both : The one will hugg thee to death ; the other will crush thee to destruction : To escape the first , be not ambitious ; To avoid the second, be not seditious.

## CAP. XLII.

**W**Hen thou seest misery in thy Brothers face , let him see mercy in thine eye ; The more the oyle of mercie is pow'd on him by thy pity, the more the oyle in thy Cruse shall be encreased by thy piety.

## CAP. XLIII.

**R**Ead not Books alone , but men , and amongst them chiefly thy self : If thou finde any thing questionable there, use the Commentary of a severe friend , rather then the glosse of a sweet-lipt flatterer : There is more profite in a distastfull truth, then deceitfull sweetnesse.

## CAP. XLIV.

**I**F the opinion of thy worth invite any to the desire of thy acquaintance , yeeld him a respect sutable to his quality : Too great a Reservation will expose thee the sentence of pride : Too easie accessse will condemn thee to the censure of folly ;  
Things.

Things, too hardly endeavour'd, discourage the seeker ; Too easily obtain'd disparage the thing sought for : Too easily got is lowly priz'd, and quickly lost.

## CAP. XLV.

**V**Vhen conveniencie of time hath ripen'd your Acquaintance, bee cautious what thou sayest, and courteous in what thou doest : Observe his inclination : If thou finde him weight, make him thine own, and lodge him in a faithfull bosome : Be not rashly exceptionous, nor rudely familiar; the one will breed contention; the other contempt.

## CAP. XLVI.

**V**Vhen Passion is grounded upon Fancie, it is commonly but of short continuance ; Where the foundation is unstable, ther the building is not lasting ; He that will be angry for any cause, will be angry for no cause; and when the understanding perceives the cause vaine, then the Judgement proclaimes the effect void.

## CAP. XLVII.

**I**F thou desire to purchase Honor with thy wealth; consider first how that wealth became thine ; If thy labour got it, let thy wisdom keep it : If oppression found it, let Repen- tance restore it ; If thy parents left it, let thy vertues deserve it : So shall thy Honor be safer, better, and cheaper.

## CAP. XLVIII.

**S**Inne is a *Basiliske*, whose eyes are full of Venim. If the eye of thy soul see her first, it reflects her own poyson and kils her : If she see thy soul, unseen, or seen to late, with her poyson, she kils thee : Since therefore thou canst not escape thy Sin, let not thy Sin escape thy observation.

CAP.

## CAP. XLIX.

**I**F thou expectest to rise by the meanes of Him whom thy Fathers greatnes raised from his service to Court preferment, thou wilt be deceived: For the more in esteem thou art, the more sensible is he of what he was, whose former servitude will be Chronicled by thy Advancement, and glory obscured by thy greatnes: However, he will conceive it a dead service, which may be interpreted by thee, as a merited reward, rather then a meritorious benefit.

## CAP. L.

**T**Rust not to the promise of a common swearer, for hee that dare sin against his God, for neither profit nor pleasure, will trespassse against thee for his own advantage. Hee that dare break the precepts of his Father, will easily be perswaded to violate the promise unto his Brother.

## CAP. LI.

**L**Et the greatest part of the newes thou hearest be the least part of what thou beleevest, lest the greatest part of what thou beleevest be the least part of what is true. Where lies are easily admitted, the Father of lies will not easily bee excluded.

## CAP. LII.

**D**eliberate long, before, thou consecrate a Friend; And when thy impartiall Judgement concludes him worthy of thy bosome, receive him joyfully, and entertaine him wisely: Impart thy secrets boldly, and mingle thy thoughts with his: He is thy very self; and use him so: If thou firmly think him faithfull, thou mak'st him so.

## CAP. LIII.

**A**S there is no worldly gaine, without some losse, so there is no worldly losse without some gaine. If thou hast lost thy  
thy

thy wealth, thou hast lost some trouble with it: If thou art degraded from thy Honor, thou art likewise freed from the stroke of envie; If sickness have blurr'd thy beauty, it hath deliver'd thee from pride. Set the allowance against the losse, and thou shalt find no losse great; He loses little or nothing that reserves himself.

## CAP. LIV.

**I**F thou desire to take the best advantage of thy self (especially in matters where the Fancy is most imploy'd) keep temperate diet, use moderate exercise, observe seasonable, and set hours for Rest; Let the end of thy first sleep raise thee from thy repose: Then hath thy Body the best temper; Then hath thy Soule the least incumbrance: Then, no noise shall disturbe thy Eare; No object shall divert thine eye: Then, if thy sprightly Fancie transport thee not beyond thy common pitch, and shew thee not the *Magazin* of high Invention, return thee to thy wanton Bed, and there conclude thy self more fit to weare thy Mistresses Favour then *Apolloes* Bayes.

## CAP. LV.

**I**F thou art rich, strive to command thy money, lest she command thee: If thou know how to use her, she is thy Servant: If not, thou art her slave.

## CAP. LVI.

**B**Ring thy daughter a husband of her own Religion, and of no hereditary disease: Let his wisdom outweigh his wealth: Let his parentage excell his person, and let his years exceed hers: Let thy prayers recommend the rest to providence: If he prove, thou hast found a Son: If not, thou hast lost a Daughter.

## CAP. LVII.

**S**O use prosperity, that Adversity may not abuse thee; If in the one, Security admits no fears; in the other, Despair

spaire will afford no hopes; He that in Prosperity can foretell a danger, can in adversity foresee deliverance.

## CAP. LVIII.

**I**F thy Faith have no doubts, thou hast just cause to doubt thy faith; And if thy doubts have no hope, thou hast just reason to feare despaire; When therefore thy doubts shall exercise thy Faith, keep thy hopes firme to qualifie thy doubts; So shall thy Faith be secured from doubts; So shall thy doubts be preserved from despaire.

## CAP. LIX.

**I**F thou desire to be truly valiant, feare to doe any Injurie; He that feares not to do evill, is alwayes afraid to suffer evill; He that never feares, is desperate; And he that feares alwayes, is a Coward; He is the true vallant man, that dares nothing but what he may, and feares nothing but what hee ought.

## CAP. LX.

**A**Nger may repast with thee for an houre, but not repose with thee for a night; The continuance of anger is Hatred, the continuance of Hatred turnes Malice. That anger is not warrantable, which hath seen two Sunnes.

## CAP. LXI.

**I**F thou stand guilty of oppression, or wrongfully possessest of anothers Right; see, thou make restitution before thou givest an Almes; If otherwise, what art thou but a Thiefe, and makest God thy Receiver?

## CAP. LXII.

**V**Vhen thou prayst for spirituall Graces, let thy prayer be absolute; When for temporall Blessings, adde a Clause of Gods pleasure: In both, with Faith, and Humiliation;

miliation : So shalt thou undoubtedly receive what thou desirest, or more, or better ; Never prayer rightly made, was made, unheard, or heard, ungranted.

## CAP. LXIII.

**H**E that gives all, though but little, gives much ; because all good looks not to the quantity of the Gift, but to the quality of the Givers : He that desires to give more then he can, hath equallde his Gift to his desire, and hath given more then he hath.

## CAP. LXIV.

**B**E not too greedy in desiring Riches, nor too eager in seeking them : nor too covetous in keeping them ; nor too passionate in losing them : the first will possesse thy soul of discontent ; The second will dispossesse thy body of Rest ; The third will possesse thy wealthe of thee ; the last will dispossesse thee of thy self : He that is too violent in the concupiscible, will be as violent in the irascible.

## CAP. LXV.

**B**E not too rash in the breaking of an inconvenient custom : As it was gotten, so leave it by degrees. Danger attends upon too sudden Alterations : he that puls down a bad building by the great, may be ruin'd by the fall ; but he that takes it down Brick by Brick, may live to build a better,

## CAP. LXVI.

**I**F thou desire that inestimable Grace of saving Faith, detest that insatiable vice of damnable Covetousnes : It is impossible, one heart ( though never so double ) should lodge both : Faith possesses thee of what thou hast not ; Covetousnes disposseses thee of what thou hast ; Thou canst not serve God unlesse Mammon serve thee.

CAP.



## CAP. LXVII.

**B**Eware of him that is slow to Anger; Anger when it is long in coming, is the stronger when it comes, and the longer kept, abused patience turnes to fury; When Fancie is the ground of passion, that Understanding which composes the Fancie qualifies the passion; But when Judgement is the ground the Memory is the Recorder.

## CAP. LXVIII.

**H**E that professes himself thy open enemy, armes thee against the evill he meanes thee, but he that dissembles himself thy secret Friend, strikes beyond Caution, and wounds above cure, From the first, thou mayst deliver thy self, From the last, good Lord deliver thee.

## CAP. LXIX.

**I**F thou hast wrong'd thy brother in thought, reconcile thee to him in thought; If thou hast offended him in words let thy reconciliation be in words, If thou hast trespassed against him in deeds, by deeds be reconciled to him, That Reconciliation is most kindly which is most in kinde.

## CAP. LXX.

**N**Ot to give to the poore is to take from him, Not to feed the hungry, if thou hast it, is the utmost of thy power to kill him; That therefore thou mayst avoid both Sacriledge and Murther, Be charitable.

## CAP. LXXI.

**S**Ooften as thou remembrest thy sins without Grief, so often thou repeatest those sins for not grieving; He that wil not mourn for the Evil which he hath done, gives earnest for the evill he meanes to do; Nothing can aswage that fire which sin hath made, but onely that Water which Repentance hath drawn.

CAP.

CAP. LXXII.

**L**ook well before thou leap into the chair of Honour: The higher thou climbest, the lower thou fallest: If vertue prefer thee, vertue will preserve thee; If gold, or favour advance thee, thy Honor is but pinn'd upon the wheele of Fortune: When the wheele shall turne, thy Honor falls, and thou remainst an everlasting Monument of thy own ambitious folly.

CAP. LXXIII.

**V**E are borne with our temptations; Nature sometimes presses us to evill, sometimes provokes us unto good; If therefore thou givest her more then her due, thou nourishest an enemy; If lesse then is sufficient, thou destroyest a friend: Moderation will prevent both.

CAP. LXXIV.

**I**f thou scorne not to serve Luxury in thy Youth, Chastity will scorne thy service in thy age; and that the will of thy green yeares thought no Vice in the acting, the necessity of thy gray haire makes no vertue, in the forbearing: Where there is no Conflict, there can be no Conquest; Where there is no conquest, there is no Crown.

CAP. LXXV.

**T**hou didst nothing towards thy own Creation, for thou wert created for thy Creators glory; Thou must doe something towards thy own Redemption, for thou wert redeemed for thy own good: He that made thee without thee, will not save thee without thee.

CAP. LXXVI.

**W**hen thy tongue and heart agree not in confession, that confession is not agreeable to Gods pleasure: He that confesses with his Tongue, and wants confession in his heart

is either a vain man, or an Hypocrite: He that hath confession in his heart, and wants it in his tongue, is either a proud man or a timorous.

## CAP. LXXVII.

**G**old is *Cæsars* Treasure; Man is Gods: Thy Gold hath *Cæsars* Image; and thou hast Gods; Give therefore those things unto *Cæsar* which are *Cæsars*; And those things unto *G o d*, which are *G o d s*.

## CAP. LXXVIII.

**I**n the Commission of evill, fear no man so much as thy own self. Another is but on witness against thee: thou art a thousand: Another thou mayest avoid, but thy self thou canst not; Wickednesse is its own punishment.

## CAP. LXXIX.

**I**n thy Apparell avoid Singularity, Profusenes and Gaudiness; Be not too early in the fashion; nor too late: Decency is the half way between Affectation and Neglect: The Body is the shell of the Soul; Apparell is the Huske of that shell; The Huske often tells you what the Kirnel is.

## CAP. LXXX.

**L**et thy Recreation be manly, moderate, seasonable, lawfull; If thy life be Sedentary, more tending to the exercise of thy Body; If active, more to the refreshing of thy minde: The use of Recreation is to strengthen thy Labour, and sweeten thy Rest.

## CAP. LXXXI.

**B**E not censorious, for thou knowest not whom thou judgest; It is a more dextrous error to speak well of an evill man, then ill of a good man; And safer for thy Judgement to be misled by simple Charity, then uncharitable Wisdom me:

dome : He may tax others with a privilege, that hath not in himself, what others may tax.

## CAP. LXXXII.

**T**ake heed of that Honor which thy wealth hath purchas<sup>ed</sup> thee, for it is neither lasting, nor thine owne : What money creates, money preserves : If the Wealth decays, the Honor dyes ; It is but a slippery happines which Fortunes can give, and Frowns can take ; and not worth the owning which a nights Fire can melt, or a rough Sea can drown.

## CAP. LXXXIII.

**I**f thou canst desire any thing not to be repented of, thou art in a fair way to happinesse ; If thou hast attain'd it, thou art at thy wayes end ; He is not happy who hath all that he desires, but that desires nothing but what is good ; If thou canst not do what thou need not repent, yet endeavour to repent what thy necessity hath done.

## CAP. LXXXIV.

**S**pend a hundred years in Earths best pleasures : and after that, a hundred more ; to which being spent, adde a thousand ; and to that, ten thousand more ; the last shall as surely end, as the first are ended, and all shall be swallowed with Eternity : He that is born to day, is not sure to live a day ; He that hath lived the longest, is but as he that was born yesterday : The Happinesse of the one is, that he hath liv'd ; the Happinesse of the other is, that he may live ; and the lot of both is, That they must dye : It is no Happines to live long, nor Unhappines to dye soon : Happy is he that hath liv'd long enough, to dye well.

## CAP. LXXXV.

**B**E carefull to whom thou givest, and how : He that gives him that deserves not, loses his Gift, and betayes the Giver.

He that conferres his Gift upon a worthy Receiver, makes many debtors, and by giving, receives. He that gives for his own ends, makes his Gift a Bribe, and the Receiver a Prisoner: He that gives often, teaches requittance to the Receiver, and discovers a crafty confidence in the Giver.

## CAP. LXXXVI.

**H**Ath any wrong'd thee? Be bravely reveng'd: Sleight it, and the work's begun; Forgive it, and 'tis finish'd: He is below himself that is not above an Injury.

## CAP. LXXXVII.

**L**ET not thy passion miscall thy Childe, lest thou prophesie his Fortunes; Let not thy tongue curse him, lest thy curse return from whence it came; Curses sent in the room of blessings, are driven back with a double vengeance.

## CAP. LXXXVIII.

**I**N all the Ceremonies of the Church which remain indifferent, do according to the constitution of that Church where thou art; The GOD of Order and Unity, who created both the Soul and the Body, expects Unity in the one, and Order in both.

## CAP. LXXXIX.

**L**ET thy religious Fast be a voluntary abstinence, not so much from Flesh, as Fleishly thoughts; GOD is pleased with that Fast which gives to another, what thou denyest to thy self; and when the afflicting of thy own Body is the repairing of thy Brothers. He fasts truly that abstaines sadly, grieves really, gives chearfully, and forgives charitably.

## CAP. XC.

**I**N the hearing of Mysteries keep thy tongue quiet: five words cost ZACHARIAS forty weeks silence; in such heights,

heights, convert thy Questions into Wonders; and let this suffice thee, The Reason of the Deed, is the power of the Doer:)

## CAP. XCI.

**D**Eride not him whom the looser world calls puritane. lest thou offend a little one: If he be an Hypocrite, God, that knowes him, will reward him: If Zealous, that God that loves him, will revenge him; If he be good, he is good to Gods Glory: If evill, let him be evill at his own charges. He that judges, shall be judged.

## CAP. XCII.

**S**O long as thou art Ignorant, be not asham'd to learn; Hee that is so fondly modest, not to acknowledge his own defects of Knowledge, that in time, be so foully impudent to justify his own Ignorance; Ignorance is the greatest of all infirmities; and, justified, the chiefest of all Follies.

## CAP. XCIII.

**I**F thou be a Servant, deal just by thy Master, as thou desirest thy Servant should deal with thee; Where thou art commanded, be obedient; where, not commanded, be provident: Let diligence be thy Credit; Let faithfulness be thy crowne; Let thy Masters credit be thy care, and let his welfare be thy content; Let thine Eye be single, and thy heart humble, Be sober, that thou mayest be circumspect; He that in Sobriety is not his own man, being drunk whose is he? Be neither contentious, nor Lascivious; The one shews a turbulent Heart; The other an idle Brain. A good servant is a great Master.

## CAP. XGIV.

**L**et the foundation of thy Affection be Vertue, then make the Building as rich, and as glorious as thou canst; If the Foundation be Beauty, or Wealth, and the Building

Vertue, the Foundation is too weak for the Building; and it will fall; Happy is he, the Palace of whose affection is founded upon Vertue, Wall'd with riches, Glaz'd with Beauty, and Roof'd with Honour.

## CAP. XCV.

**I**F thy Mother be a Widow, give her double Honour, who now acts the part of a double Parent. Remember her nine moneths Burthen, and her tenth moneths Travell; Forget not her indulgence, when thou didst hang upon her tender breast. Call to minde her prayers for thee before thou cam'st into the world; and her cares for thee when thou wert come into the world. Remember her secret Groanes, her affectionate Tears, her broken Slumbers, her dayly fears, her nightly frights. Relieve her wants; Cover her imperfections; comfort her Age; and the Widows Husband, will be the Orphans Father.

## CAP. XCVI.

**A**S thou desirest the Love of God and Man, beware of Pride: It is a tumor in thy minde that breaks and poysons all thy Actions, It is a Worm in thy Treasure which eates and ruines thy Estate: It loves no man; Is beloved of no man; It disparages Vertue in another by detraction; It disrewards goodnes in it self, by Vain-glory: The Friend of the Flatterer, the Mother of Envy, the Nurse of Fury, the Baud of Luxury, the Sin of Devils; and the Devil in Mankind: It hates Superiours, it scorns inferiours, It owns no equals: In short; Till thou hate it, God hates thee.

## CAP. XCVII.

**S**O behave thy self among thy children, that they may love and honor thy presence: Be not too fond, lest they fear thee not: Be not too bitter, lest they fear thee too much: Too much familiarity wil embolden them; Too little countenance



tenance will discourage them : So carry thy self, that they may rather fear thy Displeasure, then thy Correction: When thou reprov'st them, do it in Season ; when thou correct'st them, do it not in Passion: As a wise childe makes a happy father, so a wise father makes a happy childe.

## CAP. XCVIII.

**W**hen thy hand hath done a good Act, ask thy Heart if it be well done: The matter of a good Action is the deed done; The form of a good Action is the manner of the Doing: In the first, another hath the comfort, and thou, the glory; in the other, thou hast the comfort, and God the glory; That deed is ill done wherein God is no sharer.

## CAP. XCIX.

**V**ould'st thou purchase Heaven? Advise nor with thy own Ability. The price of Heaven is what thou hast; Examine not what thou hast, but what thou art; Give thy self, and thou hast bought it; If thy own vilenesse be thy feares, offer thy self and thou art precious.

## CAP. C.

**T**He Birds of the Ayre dye to sustain thee; The beasts of the Field die to nourish thee; The Fishes of the Sea dye to feed thee. Our stomachs are their common Sepulchre. Good God! with how many deaths are our poor lives patcht up! How full of death is the miserable life of momentary Man!

ENCHI-

# ENCHIRIDION.

Cent. 3.

## CAP. I.

**I**F thou take paines in what is good, the paines vanish, the good remaines; If thou take pleasure in what is evil the evill remaines, and the pleasure vanishes: What art thou the worse for paines, or the better for pleasure, when both are past?

## CAP. II.

**I**F thy Fancy, and Judgement have agreed in the choice of a fit wife, be not too fond, lest she surfeit, nor too peevish lest she languish; Love so, that thou mayst be Fear'd; Rule so, that thou mayst be Honour'd; Be not too dident, lest thou teach her to deceive thee, nor too suspicious, lest thou teach her to abuse thee; If thou see a fault let thy love hide it If she continue it, let thy wisdom reprove it; Reprove her not openly, lest she grow bold, Rebuke her not tauntingly, lest she grow spitefull; Proclaim not her beauty, lest she grow proud; Boast not her Wisdom, lest thou be thought foolish; Shew her not thy Imperfections, lest she disdain thee; Pry not into her Dairy, lest she dispise thee; Prophane not her Ears with loose Communication, lest thou defile the Sanctuary of her Modesty; An understanding Husband, makes a discreet Wife; and shee, a happy Husband.

CAP.

## CAP. III.

**V**Vrinkle not thy Face with too much laughter, lest thou become ridiculous ; neither wanton thy Heart with too much mirth, lest thou become vain, The Suburbs of Folly is vain Mirth, and profusenesse of Laughter, is the City of Fools.

## CAP. IV.

**L**Et thy tongue take counsell of one Eye, rather then of two Ears ; Let the news thou reportest be rather stale then false, lest thou be branded with the name of Lye. It is an intollerable dishonour to be that which onely to be call'd so, is thought worthy of a Stabbe.

## CAP. V.

**L**Et thy Discourse be such, as thy Judgement may maintain, and thy Company may deserve. In neglecting this, thou losest thy words ; In not observing the other, thou losest thy self. Give Wash to Swine, and Wort to men ; So shalt thou husband thy Gifts to the advantage of thy self, and shape thy Discourse to the advancement of thy Hearer.

## CAP. VI.

**D**Ost thou roar under the Torments of a Tyrant ? weigh them with the sufferance of thy Saviour, and they are no plague. Dost thou rage under the bondage of a raveing Conscience ? Compare it to thy Saviours Passion, and it is no pain. Have the tortures of Hel taken hold of thy despairing soul ? Compare it to thy Saviours Torments, and it is no Punishment ; What Sense unequally compares, let Faith emchangeably apply ; and thy pleasures have no Comparison. Thy sins are the Authors of his sufferings ; And his Hell is the price of thy Heaven.

CAP.

## CAP. VII.

**A**Rt thou banisht from thy own Countrey? Thank thy own folly; Hadst thou chosen a right home, thou hadst bin no Exul; Hadst thou commanded thy own Kingdome, all Kingdomes had been thy own; The Fool is banisht in his own Countrey; The Wiseman is in his own Countrey, though banisht; The Fool wanders; The Wiseman travels.

## CAP. VIII.

**I**N seeking Vertue, if thou find poverty, be not ashamed; the fault is none of thine. Thy Honour, or Dishonour is purchased by thy own Actions. Though Vertue give a ragged Liverey, she gives a golden Cognizance. If her service make thee poor, blush not. Thy poverty may disadvantage thee, but not dishonour thee.

## CAP. IX.

**G**Aze not on Beauty too much, lest it blast thee; nor too long, lest it blinde thee; nor too near, lest it burn thee; If thou like it, it deceives thee; If thou love it, it disturbs thee; If thou lust after it, it destroyes thee; If vertue accompany it, it is the Hearts Paradise; If vice associate it, it is the Souls Purgatory; It is the Wisemans Bonafire, and the Fools Furnace.

## CAP. X.

**I**F thou wouldst have a good Servant, let thy Servant find a wise Master; Let his food, rest, and wages be seasonable; Let his labour, recreations, and attendance depend upon thy pleasure; Be not Angry with him too long, lest he think thee malicious; nor too soon, lest he conceive thee rash; nor too often, lest he count thee humorous. Be not too fierce lest he love thee not; nor too remisse, lest he fear thee not; nor too familiar, lest he prize thee not. In brief, whilst thou giv'st him the liberty of a Servant, beware thou loosest not the Majesty of a Master.

CAP.

## CAP. XI.

**I**F thou desire to be chaste in Wedlock, keep thy self chaste before thou wedd' it: He that hath known pleasure unlawfully, will hardly be restrained from unlawfull pleasure. One Woman was created for one Man. He that strays beyond the limits of Liberty, is brought into the Verge of slavery. Where one is enough, two is too many, and three is too few.

## CAP. XII.

**I**F thou wouldst be justified acknowledg thy injustice: He that confesses his sin, begins his Journey towards Salvation: He that is sorry for it, mends his pace: he that forsakes it, is at his Journies end.

## CAP. XIII.

**B**Efore thou reprehend another, take heed thou art not culpable in what thou goest about to reprehend. He that cleanses a blot with blotted fingers, makes a greater blur.

## CAP. XIV.

**B**Eware of drunkenesse, lest all good men bewar of thee; Where Drunkenesse reigns, there reason is an Exul, Vertue a stranger; God, an Enemy; Blasphemy is Wit, Oathes are Retorick, and Secrets are Proclamations. NOAH discover'd that in one houre, drunk, which sober, he kept secret six hundred years.

## CAP. XV.

**W**HAT thou givest to the Poor, thou securest from the Thief, but what thou withhold' st from his necessity a Thief possesses. Gods Exchequer is the poor mans Box: when thou strikst a Tally, he becomes thy debtor.

## CAP.

## CAP. XVI.

**T**Ake no pleasure in the folly of an Idiot, nor in the Fancy of a Lunatick, nor in the frenzie of a Drunkard. Make them the object of thy Pity; not, of thy Pastime; when thou beholdest them, behold, how thou art beholding to him that suffered thee not to be like them There is no difference between thee and them but Gods Favor.

## CAP. XVII.

**I**F being in eminent place, thou hast incurr'd the Obloquy of the multitude, the more thou endeavourest to stop the stream, the more it overflows; Witsely rather divert the course of the vulgar humor, by divulging and spreading some ridiculous novelty which may present new matter to their various Fancy, and stave their tongues from off thy worried name. The first subject of the common voice is the last newes.

## CAP. XVIII.

**I**F thou desire to see thy Childe Verruous, let him not see his Fathers Vices: Thou canst not rebuke that in them, that they behold practis'd in thee; Till Reason be ripe, Examples direct more then precepts: Such as thy behaviour is before thy Childrens faces, such commonly is theirs behinde their Parents backs.

## CAP. XIX.

**U**Se Law and Physick onely for necessity: They that use them otherwise, abuse themselves into weak Bodies, and light Purfes: They are good Remedies, bad Businesses, and worse Recreations.

## CAP. XX.

**B**E not over curious in prying into Mysteries; lest, by seeking things which are needlesse, thou ommittest things

things which are necessary: It is more safe to doubt of uncertain matters, then to dispute of undiscover'd Mysteries.

## CAP. XXI.

**I**F what thou hast received from God thou sharest to the poor, thou hast gain'd a blessing by the hand; If what thou hast taken from the poor, thou givest to God, thou hast purchased a curse into the Bargain. He that puts to pious uses, what he hath got by impious Usury, robs the spittle to raise an Hospitall; and the cry of the one, will out-pleade the prayers of the other.

## CAP. XXII.

**L**Et the end of thy Argument be rather to discover a doubtfull Truth, then a commanding Wit; In the one thou shalt gain Substance; In the other, Froth: That flint strikes the Steel in vain, that propagates no sparkles; Cover to be Truths Champion, at least to hold her Colours: He that pleads against the Truth, takes paines to be overthrown; or if a Conqueror, gains but vain-glory by the conquest.

## CAP. XXIII.

**T**AKE no pleasure in the death of a creature; If it bee harmelesse or uselesse, destroy it not: If useful, or harmfull, destroy it mercifully: He that mercifully made his Creatures for thy sake, expects thy mercy upon them for his sake. Mercy turnes her back to the unmercifull.

## CAP. XXIV.

**I**F thou art cal'd to the dignity of a Priest, the same voice calls thee to the honour of a judge; If thy Life and Doctrine be good, thou shalt judge others: If thy Doctrine be good, and thy Life bad, onely thy self: If both be good, thou teachest thy people to escape condemnation: If this be good, and that bad, thou teachest God to condemne thee.

## CAP.



## CAP. XXV.

**I**F thou be not a *Prometheus* to advise before thou doest; be an *Epimetheus* to examine when thou hast done: When the want of advise hath brought forth an improvident Act, the Act of Examination may produce a profitable Repentance.

## CAP. XXVI.

**I**F thou desire the happinesse of thy Soul, the health of thy Body, the prosperity of thy Estate, the preservation of thy credit, converse not with a Harlot: Her eyes run thy reputation in debt; Her lips demand the payment; Her breſts arrest thee; Her armes imprison thee; from whence, beleve it, thou shalt hardly get forth till thou hast either ended the dayes of thy Credit, or pay'd the utmost farthing of thy Estate.

## CAP. XXVII.

**C**arry a watchfull eye upon those Familiars that are either silent at thy Faults, or sooth thee in thy Frailties, or excuse thee in thy Follies; for such are either Cowards, or Flatterers, or Fools: If thou entertain them in prosperity, the Coward will leave thee in thy dangers, the flatterer will quit thee in thy adversity: But the Fool will never forsake thee.

## CAP. XXVIII.

**I**F thou hast an Estate, and a Son to inherit it, keep him not too short, lest hee think thou livest too long; what thou allowest him, let him receive from thy hand, as Gift; not from thy Tennants, as Rent: Keep the Reins of thy Estate in thy own hand, lest thou forsaking the Sovereignty of a Father, he forget the Reverence of a Child: Let his Liberty be grounded on thy permission, and keep him within the compasse of thy Instruction: Let him feel, thou hast the Curb, though occasion urge thee not to check. Give him the choise of his own wife, if he be wise. Counsell his affecti-

rather then crosse it, if thou beest wise: lest his marriage-bed be made in secret, or depend upon thy Grave. If he be given to lavish Company, endeavour to stave him off with lawful Recreations: be chearful with him, that he may love thy presence, and wink at small faults, that thou mayst gain him, Be not always chiding, lest thou harden him: neither knit thy brow too often, lest thou dishearten him: Remember, the discretion of a Father oft times prevents the destruction of a Childe.

## CAP. XXIX.

If thou hide thy Treasure upon the Earth, how canst thou expect to finde it in Heaven? Canst thou hope to bee a sharer where thou hast reposed no stocke? What thou givest to Gods Glory, and thy Soules health, is laid up in heaven, and is onely thine, that alone, which thou exchangeest, or hidest upon Earth, is lost.

## CAP. XXX.

Regard not in thy Pilgrimage how difficult the passage is, but whither it tends, nor how delicate the Journey is, but where it ends: If it be easie; suspect it, If hard, endure it: He that cannot excuse a bad way, accuses his own sloth, and he that sticks in a bad passage, can never attain a good Journies end.

## CAP. XXXI.

Money is both the Generation and Corruption of purchas'd Honor: Honor is both the Child and Slave of potent Money; The credit which Honor hath lost, Money hath found; When Honour grew Mercenary, Money grew Honourable. The way to be truly Noble, is to contemn both.

## CAP. XXXII.

Give not thy tongue too great a liberty, lest it take thee prisoner: A word unspoken is like the Sword in thy Scabbard,

beid, thine: If vented, thy sword is in anothers hand: If thou desire to be held wise, bee so wise as to hold thy tongue.

## CAP. XXXIII.

**I**F thou be subject to any great vanity, nourish it not: If it will be entertained, encourage it not: If it grow strong, more strongly strive against it; If too strong, pray against it; If it weaken not, join Fasting to the Prayer; If it shall continue, adde Perseverance to both; If it decline not, adde Patience to all, and thou hast conquered it.

## CAP. XXXIV.

**H**Arsh any wounded thee with injuries? meet them with patience; Hasty words ranckle the wound, Soft language dresses it; Forgiveness cures it, and Oblivion takes away the scar. It is more noble, by silence, to avoid an injury, then by Argument to overcome it.

## CAP. XXXV.

**B**E not instable in thy Resolutions, nor various in thy Actions, nor inconstant in thy Affections: So deliberate, that thou mayest resolve; So resolve that thou mayest perform; So perform, that thou mayest persevere; Mutability is the badge of infirmity.

## CAP. XXXVI.

**L**Et not thy good intention flatter thee to an evil action; What is essentiall evil, no circumstance can make good; It matters not with what minde thou didst that, which is unlawfull, being done: If the Act bee good, the intention crowns it: if bad, it deposes thy intention: No evil Action may be well done.

## CAP. XXXVII.

**L**Ove not thy Children too unequally; or, if thou dost, shew it not, lest thou make the one proud, the other envious,

vious, and both fools: If nature hath made a difference, it is the part of a tender Parent to help the weakest. That triall is not fair, where Affection is the Judge.

## CAP. XXXVIII.

**I**N giving of thy Almes, enquire not so much into the person, as his necessity; God looks not so much upon the merits of him that requires, as into the manner of him that relieves: If the man deserve not, thou hast given it to Humanity.

## CAP. XXXIX.

**I**F thou desire the Eucharist should be thy Supper, let thy life be thy Chaplain; If thy own worthinesse invites thee, presume not to come; if the sorrowfull sense of thy own sins forbid thee, presume not to forbear: If thy faith be strong, it will confirme it; if weak, it will strengthen it: He onely that wants faith is the forbidden guest.

## CAP. XL.

**V**ouldst thou trafficke with the best advantage, and crown thy ventures with the best return? Make the poor thy Chapman, and thy purse thy Factor: So shalt thou give trifles which thou couldst not keep, to receive treasure which thou canst not lose: There's no such Merchant as the charitable man.

## CAP. XLI.

**F**ollow not the multitude in the evill offsin, lest thou share with the multitude in the evill of punishment: The number of the Offenders diminish not the quality of the offence: As the multitude of Suiters draws more favour to the Suite; So the multitude of Sinners drawes more punishment on the Sin: The number of the Faggots multiplies the fury of the Fire.

## CAP. XLII.

**I**F thou be angry with him that reproves thy Sin, thou secretly confessest his reproof to be just: If thou acknowledge his Reproof to be just, thou secretly confesses thy anger to be unjust. He that is angry with the just Reprover, kindles the fire of the just Revenger.

## CAP. XLIII.

**D**Oe well while thou maist, lest thou do evill when thou wouldst not: He that takes not advantage of a good Power, shall lose the Benefit of a good Will.

## CAP. XLIV.

**L**Et not mirth be thy profession, lest thou become a Make-sport. He that hath but gain'd the Tittle of a Jester, let him assure himself, The Fool's not farre off.

## CAP. XLV.

**I**N every Relative Action, change Conditions with thy brother: Then aske thy Conscience what thou wouldst be done to: being truly resolved exchange again, and doe thou the like to him, and thy Charity shall never erre: It is injustice to do, what without impatience thou canst not suffer.

## CAP. XLVI.

**L**Ove thy neighbour for Gods sake, and God for his own sake, who created all things for thy sake, and redeemed thee for his mercy sake: If thy love have any other Object, it is false love: If thy Object have any other end, it is self-love.

## CAP. XLVII.

**L**Et thy Conversation with men, be so sober and sincere: Let thy devotion to God be durifull and decent: Let the one be hearty, and not haughty: Let the other be humble  
and

and not hotly: So live with men, as if God saw thee; So pray to God, as if men heard thee.

CAP. XLVIII.

**G**OD'S Pleasure is the winde our actions ought to sail by: Man's Will is the Streame that Tydes them up and down: If the Winde blow not, thou mayest take the advantage of the Tide: If it blow, no matter which way the Stream runnes: if with thee, thy voyage will be the shorter: if against thee, the Sea will be the rougher: It is safer to strive against the Stream, then to sail against the Winde.

CAP. XLIX.

**I**F thou desire much Rest, desire not too much: there is no lesse trouble in the preservation, then in the acquisition of abundance; **DIOGENES** found more rest in his Tub, then **ALEXANDER** on his Throne.

CAP. L.

**W**ould thou multiply thy riches? Diminish them wisely: Or wouldst thou make thy estate entire? divide it charitably, Seeds that are scattered encrease, but hoarded up they perish.

CAP. LI.

**H**ow camst thou by thy Honour? By Money, How camst thou by thy Money? By Extortion, Compare thy pennyworth with the price, and tell me truly, how truly Honourable thou art? It is, an ill purchase that's encumbered with a curse, and that Honour will be ruinous that is built on Ruines.

CAP. LII.

**I**F thy Brother hath privately offended thee, reprove him privately, and having lost himself in an Injury, thou shalt

finde him in thy forgiveness, He that rebukes a private fault openly, betrays it, rather then reproves it.

## CAP. LIII.

**V**Hat thou desirest, inspect thoroughly before thou prosecute, Cast one eye upon the Inconveniences as well as the other upon the Conveniences. Weigh the fullness of the Barne with the Charge, of the Plough, Weigh Honor with her Burthen, and Pleasure with her Dangers, So shalt thou undertake wisely what thou desirest, or moderate thy desires in undertaking.

## CAP. LIV.

**I**F thou owest thy whole self to thy God for thy Creation, what hast thou left to pay for thy Redemption, that was not so cheap as thy Creation? In thy Creation, he gave thee to thy self, and by thy self to him, In thy Redemption he gave himself to thee, and through him restor'd thee to thy self: Thou art given and restor'd, Now what owest thou unto thy God? If thou hast payed all thy debts, give him the Surplusage, and thou hast merited.

## CAP. LV.

**I**N thy Discourse take heed what thou speakest, to whom thou speakest, how thou speakest, and when thou speakest: What thou speakest, speak truly; when thou speakest, speak wisely. A Fools heart is in his Tongue; but a Wises mans Tongue is in his heart.

## CAP. LVI.

**B**Efore thou act a Theft, consider what thou art about to do: If thou take it, thou losest thy self; If thou keep it, thou disenablest thy Redemption; Till thou restor'st it, thou canst not be restored; When it is restor'd, it must cost thee more pain, and sorrow, then ever it brought thee pleasure or



or profit. It is a great folly to please the Palate with that which thou knowest, must either be vomited, or thy death.

## CAP. LVII.

**S**ilence is the highest wisdom of a Fool, and Speech is the greatest tryall of a wise man; If thou wouldst be known a wiseman, let thy words shew thee so; If thou doubt thy words, let thy silence seigne thee so. It is not a greater point of Wisdom to discover Knowledge, then to hide Ignorance.

## CAP. LVIII.

**T**he Clergy is a Copy Book: Their life is the Paper, whereof some is purer, some Courter, Their Doctine is the Copies: some written in a Plain Hand, others in a Flourishing Hand, some in a Text Hand, some in a Roman Hand, others in a Court Hand, others in a Bastard Roman: If the choise be in thy power, chuse a Book that hath the finest Paper: Let it not be too straight, not too loosely bound, but easie to ly open to every Eye. Follow not every Copy, lest thou be good at none: Among them all, chuse one that shall be most Legible: and Usefull, and fullest of Instructions: But if the Paper chance to have a blot remember, the Blot is no part of the Copy.

## CAP. LIX.

**V**ertue is nothing but an Act of loving that which is to be beloved; and that Act is Prudence, from whence not to be removed by constraint is Fortitude: not to be allured by enticements is Temperance; not to be diverted by Pride is Justice. The declining of this Act is Vice.

## CAP. LX.

**R**ebuke thy Servants fault in private: publike reproof hardens his shame: If he be past a youth, strike him

not: He is not fit for thy service, that after wise reprooves will either deserve thy strokes or digest them.

## CAP. LXI.

**T**ake heed rather what thou receivest, then what thou givest: What thou gives leaves thee, what thou takest, sticks by thee: He that presents a gift buyes the Receiver: He that takes a gift sells his Liberty.

## CAP. LXII.

**T**Hings Temporall, are sweeter in the Expectation: things Eternall are sweeter in the Fruition: The first shames thy Hope, the second crowns it: It is a vain Journey, whose end affords lesse pleasure then the way.

## CAP. LXIII.

**N**ow thy self that thou mayest Fear God, Know God, that thou mayest Love him, In this thou art initiated to wisdom, In that perfected, The Fear of God is the beginning of Wisdom, The Love of God is the fulfilling of the Law.

## CAP. LXIIII.

**I**F thou hast Providence to foresee a danger, let thy Prudence rather prevent it, then fear it. The fear of future evils, brings oftentimes a present mischief: Whilst thou seek'st to prevent it, practise to bear it. He is a wise man can avoid an evil; he is a patient man that can endure it; but he is a valiant man can conquer it.

## CAP. LXV.

**I**F thou hast the place of a Magistrate, deserve it by thy Justice, and dignifie it with thy Mercy: Take heed of early gifts: An open hand makes a blinde eye: Be not more apt to punish Vice, then to encourage Vertue. Be not too severe, lest thou be hated, nor too remisse, lest thou be sleighted.

steighted : So execute Justice, that thou mayst be Loved ; so execute Mercy , that thou maist by Feared.

## CAP. LXVI.

**L**et not thy Table exceed the fourth part of thy Revenue Let thy provision be solid, and not farre fetcht, fuller of Substance then Art : Be wisely frugal in thy preparation, and freely chearfull in thy entertainment ; If thy Guests be right it is enough ; If not, it is too much : Too much is a Vanity ; Enough is a Feast.

## CAP. LXVII.

**L**et thy Apparell be decent, and suied to the quality of thy Place and Purse : Too much punctuality, and too much morosity are the two Poles of Pride ; Be neither too early in the Fashion, nor too long out of it, ner too precisely in it : what custome hath civil z'd is become decent, till then, ridiculous : Where the Eye is the Jury, thy Apparel is the Evidence.

## CAP. LXVIII.

**I**f thy Words be too luxuriant, confine them, lest they confine thee : He that thinks he never can speak enough, may easily speak too much. A full tongue and an empty brain are seldome parted.

## CAP. LXIX.

**I**n holding of an Argument, be neither cholerick, nor too opinionate ; The one distempers thy Understanding ; The other abuses thy Judgement above all things decline Paradoxes and Mysteries : Thou shalt receive no honor, either in maintaining ranke Falsehoods, or meddling with secret Truths ; as he that pleads against the Truth, makes Wit the Mother of his Error, So, he that argues Beyond warrant, makes Wisedome the Midwife of his Folly ;

**D**Etain not the Wages from the poor man that hath earn'd it, lest God withhold not thy Wages from thee: If he complain to thee, hear him, lest he complain to Heaven, where he will be heard: If he hunger for thy sake, thou shalt not prosper for his sake. The Poor mans Penny is a Plague in the Rich mans Purse.

**B**E not too cautious in discerning the fit Objects of thy Charity, lest a soul perish through thy discretion; What thou givest to mistaken want, shall return a blessing to thy deceived heart: Better in relieving idleness to commit an accidental evill, then in neglecting misery to omit an essentiall good; Better two Drones be preserv'd, then one Bee perish.

**T**heology is the Emperesse of the world; Misteries are her Privy Connfell; Religion is her Clergy; the arts her Nobility; Philosophie her Secretary; The Graces her Maids of Honor: The Morall Vertues, The Ladies of her Bed-chamber: Peace is her Chamberlain: True joy, and endless Pleasures are her Courtiers, Plenty her Treasurer, Poverty her exchequer; The Temple is her Court: If thou desire access to this great Majesty, the way is by her Courtiers; If thou hast no power there, the common way to the Sovereign is the Secretary.

**I**T is an evill knowledge to know the good thou shouldst embrace, unless thou likewise embrace the good thou knowest: The breath of Divine knowledge, is the Bellows of Divine Love, and the flame of divine Love, is the perfection of Divine knowledge.

CAP.

## CAP. LXXIV.

**I**F thou desire Rest unto thy Soul, be just, he that doth no injury, fears not to suffer injury: The unjust minde is alwayes in labour, It either practises the evill it hath Projected; or projects to avoid the evill it hath deserved.

## CAP. LXXV.

**A**Ccustome thy Palat to what is most usuall: He that delights in Rarities, must often feed displeas'd, and sometimes lye at the mercy of a dear Market: common food, nourieth best, delicates please most: The sound stomack preferres neither. What art thou the worse for the last years plain diet, or what now the better for thy last great Feast?

## CAP. LXXVI.

**W**Ho ever thou art, thou hast done more evill in one day, then thou canst expiare in sixe; and canst thou thinke the evill of six dayes, can require lesse then one? God hath made us rich in dayes, by allowing six, and himself poore by reserving but one; and shall we spare our own Flock and threaten his Lambe? He that hath done nothing but what he can justifie in the six dayes, may play the seventh.

## CAP. LXXVII.

**H**ope and Fear, like Hippocrates Twins, should live and die together; If hope depart from Fear, it travels by curiosity, and lodges in Presumption; If Fear depart from Hope, it travels to Infidelity, and Innes in despair: The one shuts up Heaven, the other opens Hell, The one makes thee insensible of Gods frownes, The other, incapable of Gods Favors; and both teach God to be unmercifull, and thee to be most miserable.

## CAP. LXXVIII.

**C**lose thine Eare against him that shall open his Mouth secretly against another; If thou receive not his words, they

they flee back, and wound the Reporter; If thou receive them, they flee forward, and wound the Receiver.

## CAP. LXXIX.

**I**F thou wouldst preserve a sound Body, use fasting and walking; If a healthful soul, Fasting and Praying: Walking exercises the Body; Praying exercises the Soul; Fasting cleanses both.

## CAP. LXXX.

**W**ouldst thou not be thought a Fool in anothers conceit? Be not wise in thine own: He that trusts to his own wisdom, proclaimes his own Folly: He is truly wise and shall appear so, that hath Folly enough to be thought not worldly wise, or wisdom enough to see his own Folly.

## CAP. LXXXI.

**D**esir'st thou Knowledge? Know the end of thy desire, Is it onely to know? Then it is Curiosity: Is it because thou mayst be known? Then 'tis Vanity: If because thou mayst Edifie, it is Charity: If because thou mayst be Edified, it is Wisdom. That knowledge turnes to meer excrement, that hath not some heat of Wisdom to digest it.

## CAP. LXXXII.

**W**isdom without Innocency is Knavery; Innocency without Wisdom is Foolery; Be therefore as wise as Serpents, and Innocent as Doves. The subtilty of the Serpent, instructs the Innocency of the Dove; The innocency of the Dove, corrects the subtilty of the Serpent; What God hath joind together, let no man separate.

## CAP. LXXXIII.

**T**He more thou imitatest the Vertues of a Saint departed, the better thou celebratest that Saints day. God is not pleased



pleased with surfeiting for his sake, who with his fasting so often please his God.

## CAP. LXXXIV.

**C**Huse not the serviceable Souldier out of soft Apparrell, lest he prove effeminate, nor out of a full purse, lest hee grow timorous; They are more fit for action, that are fiery to gain a fortune abroad, then they that have Fortunes to lose at home. Expectation breeds Spirit; Fruition brings Fear.

## CAP. LXXXV.

**G**od hath given to mankind a common Library, his creatures; and to every man a proper Book, Himself being an Abridgement of all the others. If thou read with Understanding, it will make thee a great Master of Philosophy, and a true Servant to the Divine Author; if thou but barely read, it will make thee thy own Wise-man, and the Authors Fool.

## CAP. LXXXVI.

**D**oubt is a weak child lawfully begotten between an obstructed Judgement, and a fair Understanding. Opinion is a bold Bastard gotten between a strong Fancy, and a weak Judgement; It is lesse dishonourable to be ingeniously doubtfull then rashly opinionate.

## CAP. LXXXVII.

**A**s thou art a morall man, esteem thy self not as thou art, but as thou art esteemde. As thou art a Christian esteem thy self as thou art, not as thou art esteemde: Thy price in both rises and falls as the Market goes. The Market of a morall man is wilde Opinion. The Marker of a Christian is a good conscience.

## CAP.



CAP. LXX XVIII.

**P**rovidence is an exercise of Reason; Experience an act of Sense: By how much Reason excels Sense, by so much Providence exceeds Experience. Providence prevents that danger, which Experience repents: Providence is the rational Daughter of Wisdom: Experience the Empirical Mistress of Fools.

CAP. LXXXIX.

**H**ath Fortune dealt thee ill Cards? Let Wisdom make thee a good Gamester: In a fair Gale, every Fool may sail; but wise behaviour in a storm commends the wisdom of a Pilot: To bear Adversity with an equal minde, is both the signe and glory of a brave Spirit.

CAP. XC.

**I**f any speak ill of thee, flee home to thy own conscience, and examine thy heart; If thou be guilty, 'tis a just correction; If not guilty 'tis a fair instruction; Make use of both, so shalt thou distill Honey out of Gall, and out of an open Enemy, create a secret friend.

CAP. XCI.

**A**s the exercise of the Body naturall is moderate Recreation, so the exercise of the Body Politique, is Military Discipline; by that the one is made more able, by this, the other is made more active: Where both are wanting, there wants no danger to the one, through a humerous Superfluity, to the other, by a negligent security.

CAP. XCII.

**G**OD is above thee, beasts are beneath thee: Acknowledge him that is above thee, and thou shalt be acknowledged by them that are under thee; Whilst DANIEL acknowledged

knowledg'd God to be above him, the Lions acknowledg'd DANIEL to be above them.

## CAP. XCIII.

**T**ake heed whilst thou shewest wisdom in not speaking; thou betrayest not thy folly in too long silence: If thou art a fool, thy silence is wisdom; if a wise man, too long silence is folly; as too many words from a fools mouth, gives a wise man no leave to speak; so too long silence in a wise man, gives a fool the opportunity of speaking: and makes thee guilty of his folly.

## CAP. XCIV.

**C**onsider what thou wert, what thou art, what thou shalt be; What's within thee, what's above thee, what beneath thee, what's against thee; What was before thee, what shall be after thee: and this will bring to thy selfe Humility, to thy neighbour Charity, to the world contempt, to thy God obedience. He that knowes not himself Positively, can not know himself Relatively.

## CAP. XCV.

**T**hink not thy love to Gods merits Gods love to thee; His acceptance of thy duty crowns his own Gifts in thee. Mans love to God is nothing but a faint reflection of Gods love to man.

## CAP. XCVI.

**B**e alwayes lesse willing to speak then to hear; What thou hearest thou receivest; what thou speakest thou givest. It is more glorious to give, more profitable to receive.

## CAP. XCVII.

**S**eest thou good dayes? Prepare for evil times: No Summer but hath his Winter; He never reap'd comfort in adversitie, that sow'd it not in Prosperity.

CAP.

CAP. XCVIII.

**I**F being a Magistrate, thou connivest at Vice, thou nourishest it; If thou sparest it; thou committest it: What is not, by thee, punished in others, is made punishable in thee. He that favours present evils, entayls them upon his posterity: Hee that excuses the Guilty, condemns the Innocent.

CAP. XCIX.

**T**Ruth haunts no corners, seeks no By-ways; If thou professe it, do it openly; If thou seek it, do it fairly; He deserves not to professe truth; that professes it fearfully. He deserves not to finde the truth that seeks it fraudulently.

CAP. C.

**I**F thou desire to be wiser yet, think not thy self yet wise enough; And if thou desire to improve knowledge in thy self, despise not the instructions of another; He that instructs him that thinks himself wise enough, hath a fool to his Scholar: He that thinks himself wise enough to instruct himself, hath a fool to his Master.

CAP. XCIX.

ENCHIRIDION



CAP. C.



# ENCHIRIDION.

## *Cent. 4.*

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### CAP. I.

**D**E mean thy self more warily in thy Study, then in the Street. If thy publike Actions have a hundred witnesses, thy private have a thousand. The multitude looks but upon thy actions; Thy conscience looks into them; The multitude may chance to excuse thee, if not acquit thee; thy conscience will accuse thee, if not condemn thee.

### CAP. II.

**O**F all Vices take heed of Drunkenness: Other Vices are but fruits of disordered affections; This disorders, nay, banishes, Reason: Other Vices but impair the Soul, This demolishes her two chief Faculties; The Understanding and the Will: Other Vices make their own way; This makes way for all Vices: He that is a Drunkard is qualified for all Vice.

### CAP. III.

**I**F thy sin trouble thee, let that trouble comfort thee; As pleasure in the remembrance of sin exasperates Justice, so sorrow in the repentance of sin mollifies mercy; It is less danger to commit the sin we delight in, then to delight in the

the sin we have committed, and more joy is promised to Repentance, than to Innocency.

## CAP. IV.

**T**He way to God is by thy self; The way to thy self is by thy own corruptions: He that baulks this way, erres; He that travels by the creatures, wanders. The motion of the Heavens shall give thy soul no rest: The vertue of Herbs shall not encrease thine. The height of all Philosophy, both Naturall and Morall, is to know thy self, and the end of this Knowledge is to know God.

## CAP. V.

**I**Nfamy is where it is receiv'd: If thou art a Mudde-wall, it will stick; If Marble, it will rebound: If thou storm at it, 'tis Thine: If thou content it, 'tis His.

## CAP. VI.

**I**F thou desire Magistracy, learn to forget thy self: If thou undertake it, bid thy self farewell; He that looks upon a common cause with private eyes, looks through false Glasses. In the exercise of thy politique Office, thou must forget both Ethicks and Oeconomicks. He that puts on a publike Gown, must put off a private Person.

## CAP. VII.

**L**Et the words of a Virgin, though in a good Cause, and to as good purpose, be neither violent, many, bold, nor first, nor last; It is lesse shame for a Virgin to be lost in a blushing Silence, then be found in a bold Eloquence.

## CAP. VIII.

**A**Rt thou in plenty? Give what thou wilt: Art thou in Poverty? Give what thou canst: As what is receiv'd, is

is receiv'd according to the measure of the Receiver; so what is given, is prized according to the measure of the Giver: He is a good Workman that makes as good Work as his Matter will permit. .IIIX .CAP.

CAP. IX.

**C**OD is the Author of Truth; the Devil the Father of Lies: If the telling of a Truth shall endanger thy life, the Author of truth will protect thee from the danger, or reward thee for thy damage. If the telling of a Lye may secure thy Life, the Father of Lyes will beguile thee of thy gaines; or traduce the locality. Better by losing of a Life to save thyself by saying of a life to lose it. However, better thou perst the Truth.

CAP. X.

**C**ONSIDER not so much what thou hast, as what others want; What thou hast, take heed thou lose not. What thou hast not, take heed thou cover not; If thou hast many above thee, turn thy eye upon those that are under thee. If thou hast no inferiours, have patience a while, and thou shalt have no Superiours. The Grave requires no Marshall.

CAP. XI.

**I**F thou seest any thing in thy self, which may make thee proud, look a little further, and thou shalt finde enough to humble thee; if thou be wise, view the Peacocks feathers with his feet; and weigh thy best parts with thy imperfections. He that would rightly prize the man, must read his whole Story.

CAP. XII.

**E**T not the sweetnesse of contemplation bee so esteem'd, that action be dispisde. RACHEL was more fair, more fruitful; As contemplation is more delightfull, so is it more

more dangerous; **L**OR was upright in the City, and wicked in the Mountain.

## CAP. XIII.

**I**F thou hast but little make it not lesse by murmuring: If thou hast enough, make it not too much by unthankfulness. He that is not thanfully contented with the least favour hee hath receiv'd, hath made himself incapable of the least favour he can receive.

## CAP. XIV.

**V**V Hat thou hast taken unlawfully, restore speedily, for the sin in taking it is repeated every minute thou keep'st it: If thou canst, restore it in kind: If not, in value. If it may be, restore it to the party; If not, to God: The Poor is Gods Receiver.

## CAP. XV.

**L**Et the fear of a danger be a spur to prevent it: He that fears otherwise, gives advantage to the danger: It is lesse folly not to endeavour the prevention of the evil thou fearest, then to fear the evil which thy endeavour cannot prevent.

## CAP. XVI.

**I**F thou hast any excellence which is thine own, thy tongue may glory in it without shame; but if thou hast receiv'd it, thy glory is but usurpation; and thy Pride is but the Prologue of thy shame. Where Vain glory commands, there Folly counsels; where Pride Rides, there Shame Lacquies.

## CAP. XVII.

**G**OD hath ordained his creatures, not onely for necessity, but delight; Since he hath carv'd thee with a bountifull hand, fear not to receive it with a liberall Heart!

He



He that gave thee water to allay thy Thirst, gave thee Wine to exhilarate thy heart. Restore him for the one, a necessity of thanks, return him for the other, the chearfulnesse of praise.

## CAP. XVIII.

**I**F the wicked flourish and thou suffer, discourage not: They are fatted for destruction; Thou art Diered for health; They have no other Heaven but the Hopes of a long Earth; thou hast nothing on Earth but the Hopes of a quick Heaven: If there were no Journeys end, the travell of a Christian were most comfortlesse.

## CAP. XIX.

**I**mpre not thy Wings with the Churches Feathers, lest thou flye to thy own Ruine: Impropropriations are bold Metaphors; which continued, are deadly Allegories: One foot of Land in Capite, encumbers the whole estate: The Eagle snatcht a Coal from the Altar, but it fired her Nest.

## CAP. XX.

**L**et that Table which God hath pleas'd to give thee, please thee: He that made the Vessell knows her burthen, and how to Ballast her; He that made all things very good, cannot but do all things very wel; If thou bee content with a little, thou hast enough: If thou complainest thou hast too much.

## CAP. XXI.

**W**ouldst thou discover the true worth of a man? Behold him naked: Distreasure him of his ill-got Wealth, degrade him of his dear bought Honor, Disrobe him of his purple Habit, Discard his pamp'rd Body; Then look upon his Soul, and thou shalt finde how great her is Naturall sweetnesse is never sented but in the absence of artificiall.

## CAP. XXII.

**I**F thou art subject to my secret Folly blab it not, lest thou appear impudent; nor boast of it, lest thou seem insolent. Every mans Vanity ought to be his greatest Shame: And every mans Folly ought to be his greatest secret.

## CAP. XXIII.

**I**F thou be ignorant, endeavour to get Knowledge, lest thou be beaten with stripes: If thou hast attain'd Knowledge, put it in practice, lest thou bee beaten with many stripes. Better not to know what wee should practice, then not to practice what we know: and lesse danger dwels in unaffected ignorance, then unactive knowledge.

## CAP. XXIV.

**T**ake heed, thou harbour nor that Vice call'd Envy, lest anothers happinesse be thy Torment, and Gods blessing become thy Curse: Vertue corrupted with Vaine-glory, turns Pride: Pride poyson'd with malice, becomes Envy: Joyn therefore humility with thy Vertue, and Pride shall have no footing, and Envy shall finde no Entrance.

## CAP. XXV.

**I**F thy Endeavour cannot prevent a Vice, let thy Repentance lament it: The more thou remembrest it without heart; grief, the deeper it is rooted in thy heart: Take heede it please thee not, especially in cold blood. Thy pleasure in it makes it fruitfull, and her fruit is, thy destruction.

## CAP. XXVI.

**T**he two knowledges, of God, and thy Self, are the highway to thy Salvation: That breeds in thee a filiall Love; This is a filiall Fear. The ignorance of thy Self is

the

the beginning of all sin, and the ignorance of God is the perfection of all evil.

## CAP. XXVII.

**R**ather doe nothing to the purpose, then be idle, that the Devill may finde the doing; The Bird that sits is easily shot, when Eliers scape the Fowler: Idleness is the dead Sea that swallows all Vertues, and the Selfe-made Sepulcher of a living man; The idle man is the Devils hireling, whose livery is rags, whose diet and wages are famine, and diseases.

## CAP. XXVIII.

**B**E not so madde as to alter that Countenance which thy Creator made thee; Remember it was the work of his Hands. If it be bad, how dar'st thou mend it? If it be good, why dost thou mend it? Art thou ashamed of his Work, and proud of thy own? Hee made thy face to be known by, why desirest thou to be known by another: It is a shame to adulterate modesty, but more to adulterate nature. Lay by thy Art, and blush not to appear, what hee blushes not to make thee. It is better to be his Picture then thy own.

## CAP. XXIX.

**L**et the Ground of all thy Religious Actions be Obedience: Examine not why it is commanded, but observe it because it is commanded. True Obedience neither procrastinates, nor questions.

## CAP. XXX.

**I**F thou would buy an inheritance in Heaven, advise not with thy Purse, lest in the mean while thou lose thy purchase: The Widow bought as much for two mites, as ZACCHAEUS did for half his estate: The price of that Purchase is

what

what thou hast, and is not lost for what thou hast not, if thou desire to have it.

## CAP. XXXI.

**V**With the same height of desire thou hast sinned, with the like depth of sorrow thou must repent. Thou that hast sinned to day, deferre not thy repentance till to morrow: He that hath promised pardon to thy Repentance, hath not promised life till thou repent.

## CAP. XXXII.

**T**ake heed how thou receivest praise from men: From good men, neither avoid it, nor glory in it. From evill men, neither desire it, nor expect it: To be praised of them that are evil, or for that which is evill, is equall dishonor: He is happy in his worth, who is praised by the good, and imitated by the bad.

## CAP. XXXIII.

**P**roportion thy Charity to the strength of thy Estate, lest God proportion thy estate to the weaknes of thy Charity: let the lips of the poor be the Trumpet of thy Gift, lest in seeking applause, thou lose thy reward. Nothing is more pleasing to God then an open hand, and a close mouth.

## CAP. XXXIV.

**D**ost thou want things necessary? Grumble not; perchance it was a necessary thing thou shouldst want: Endeavour lawfully to supply it; If God blesse not thy endeavour, blesse him that knoweth what is fittest for thee. Thou art Gods Patient: prescribe not thy Physician.

## CAP. XXXV.

**I**f anothers death, or thy own depend upon thy confession: If thou canst, say nothing; If thou must, say the truth: It is better, thou lose thy life, then God, his Honour; It is

as easie for him to give thee life, being condemned: as repentance, having sin'd: It is more wisdome to yeeld thy Body, then hazard thy Soul.

## CAP. XXXVI.

**C** Loath not thy language, either with Obscurity, or Affectation: In the one thou discover'st too much darknesse, in the other, too much lightnesse. He that speaks from the Understanding, to the Understanding is the best Interpreter.

## CAP. XXXVII.

**I**F thou expect Death as a Friend, prepare to entertain it: If thou expect Death as an Enemy, prepare to overcome it: Death hath no advantage, but when it comes a stranger.

## CAP. XXXVIII.

**F**ear nothing but what thy industry may prevent: Be confident of nothing but what Fortune can not defeat: it is no lesse Folly to fear what is impossible to be avoided, then to be secure when there is a possibility to be depriv'd.

## CAP. XXXIX.

**L**et not the necessity of Gods Decree discourage thee to pray, or dishearten thy prayers: do thou thy duty, and God will doe his pleasure: If thy prayers make not him found that is sick, they will return, and confirme thy health that are sound: If the end of thy prayer be to obtain thy request, thou confinest him that is infinite: If thou hast done well, because thou wert commanded, thou hast thy reward in that thou hast obeyed. Gods pleasure is the end of our prayers,

## CAP. XL.

**M**arry not too young; and when thou art too old, marry not, lest thou be fond in the one or thou dote in the other,

other, and repent for both: let thy likeing rise before thou Love: Let thy Love advise before thou chuse, and let thy choice be fixt before thou marry; Remember that thy whole happinesse or unhappinesse of thy life depends upon this one Act, Remember nothing but Death can dissolve this knot. Hee that weds in hast, repents oft times by leisure; And he that repents him of his own Act, either is, or was a Foole **O**y confession.

**CAP. XLII.**

**I**F God hath sent thee a Crosse, take it up and follow him, use it wisely, lest it be unprofitable; Bear it patiently lest it be intollerable; Behold in it Gods anger against sin, and his Love towards thee; in punishing the one, and chastening the other: If it be light, sleight it not; if heavy, murmur not: Not to be sensible of a Judgement is the Symptome of a hardened heart; and to be displeas'd at his pleasure, is a signe of a rebellious Will.

**CAP. XLIII.**

**I**F thou desire to be magnanimous, undertake nothing rashly, and fear nothing thou undertak'st: Fear nothing but infamy; Dare any thing but Injury; The measure of Magnanimity, is neither to be Rats, nor Timorous.

**CAP. XLIII.**

**P**Ractise in health, to bear sickness, and to endeavor in the strength of thy life to overcome death: He that hath a Will to die, not having power to live, illows necessarily, without Vertue: It is the glory of a brave minde to embrace paines in the very armes of pleasure; What name of Vertue merits he, that goes when he is driven?

**CAP. XLIV.**

**B**E not too punctual in taking place. If he be thy Superior, 'tis his due; If thy interior, 'tis his dishonor;

It is thou must honour thy place; thy place, not thee: It is a poor reward of worth that consists in a Right hand, or a Brick-wall.

CAP. XLV.

**R**epent often; because thou sinn'st always; Repent quickly, lest thou die suddenly. He that repents not, because he wants power to act it, repents not, of a sin till hee forsakes not it: He that wants power to actuate his sin, hath not forsaken his sin, but his sin him.

CAP. XLVI.

**M**ake Philosophy thy Journey; Theology thy Journeys end; Philosophy is a pleasant way, but dangerous to him that either tires or retires: in this Journey it's safe, neither to toyter, nor to rest; till thou halt attained thy Journeys end: Hee that lyes down a Philosopher, rises up an Atheist.

CAP. XLVII.

**F**ear not to sin, for Gods sake, but thy own, Thy Sinne overthrows not his Glory, but thy Good: He gains his Glory not only from the Salvation of the Repentant, but also from the confusion of the Rebellious: There be Vessels for Honour, and Vessels for Dishonour; but both for his Honour: God is not grieved for the glory he shall lose for thy improvidence, but for the horror thou shalt finde for thy impenitence.

CAP. XLVIII.

**I**nsult not over misery, nor deride infirmity, nor despise deformity. The first, shews thy Inhumanity: The second, thy Envy: The third, thy Pride: He that made him miserable, made thee happy to lament him: He that made him weak, made thee strong to support him: He that made him deformed, gave thee favour to bee humbled: Hee that



that is not sensible of a anothers unhappinesse, is a living stone; but he that makes misery the Object of his triumph is an incarnate Devil.

## CAP. XLIX.

**M**ake thy Recreations, Servants to thy businesses; lest thou become slave to thy Recreations: When thou goest up into the Mountain, leave this Servant in the Valley; When thou goest to the City, leave him in the Suburbs. And Remember, The Servant must not be greater then his Master.

## CAP. L.

**P**raise no man too liberally before his face; nor censure him too lavishly behind his back; the one savours of flattery; the other, of malice; and both are reprehensible; The true way to advance anothers Vertue, is to follow it; And the best meanes to cry downe anothers Vice is to decline it.

## CAP. LI.

**I**f thy Prince command a lawfull Act, give him all active Obedience; If he command an unlawfull Act, give him Passive Obedience. What thy well grounded conscience will suffer, do chearfully without repining; where thou maist not do lawfully, suffer courageously without Rebellion. Thy life and lively-hood is thy Princes, Thy conscience is thy owne.

## CAP. LII.

**I**f thou givest, to receive the like, it is Exchange; If to receive more; it is covetousnesse; If to receive thanks, it is vanity; If to be seen, it is vaine glory; If to corrupt, it is Bribery; If for example, it is Formality; If for compassion,

passion; it is Charity; If because thou art commanded, it is Obedience. The Affection in doing the work, gives a name to the work done.

## CAP. LIII.

**F**ear Death, but be not afraid of Death. To fear it, whets thy expectation: To be afraid of it, dols thy preparation: If thou canst endure it, it is but a sleight pain; if not, it is but a short pain: To fear Death is the way to live long; to be afraid of Death, is to be long a dying.

## CAP. LIV.

**I**F thou desire the love of God and man, be humble: For the proud heart, as it loves none but it self, so it is beloved of none but by it self; The voice of Humility is Gods musick, and the silence of Humility is Gods Rhetorick. Humility enforces, where neither Verrue nor Strength can prevaill, nor Reason.

## CAP. LV.

**L**ook upon thy Burning Taper, and there see the Embleme of thy Life. The flame is thy Soul; The waxe, thy Body, and is commonlie a span long; The Waxe, (if never so well tempered) can but last his length; and who can lengthen it? If ill tempered, it shall waste the faster, yet last his length; An open window shall hasten either; An Extinguisher shall put out both: Husband them the best thou canst, thou canst not lengthen them beyond their date: leave them to the injury of the Winde, or to the mercy of a wastfull hand, thou hastnest them, but still they burn their length: But pufte them out, and thou hast shortened them and stopt their passage, which else had brought them to their appointed end. Bodies according to their constitutions, stronger or weaker, according to the equality, or inequality of their Elements, have their dates, and may be preserved from

from shortning; but not lengthned. Neglect may waste, them  
ill diet may hasten them unto their journeyes end, yet they  
have liv'd their length? A violent hand may interrupt them;  
a sudden death may stop them, and they are shortned. It  
lies in the power of man, either permissively to hasten, or  
actively to shorten, but not to lengthen or extend the limits  
of his naturall life. He onely, (if any) hath the Art to  
lengthen out his Taper that puts it to the best advantage.

## CAP. LVI.

**D**E mean thy self in the presence of thy Prince, with  
reverence and chearfulnesse. That, without this, is too  
much sadnesse; This, without that, is too much boldnesse;  
Let thy Wisdome endeavour to gain his opinion, and labour  
to make thy loyalty his confidence. Let him not find thee false  
in words, unjust in thy actions, unreasonable in thy suits, nor  
carelesse in his service; crosse not his passion, question not his  
pleasures; Presse not into his Secrets; Pry not into his Preroga-  
tive; Displease him not, lest he be angry: Appear not displeas'd,  
lest he be jealous: The anger of a King is implacable: The  
jealousie of a Prince is incurable.

## CAP. LVII.

**G**IVE thy heart to thy Creator and Reverence to thy Super-  
iors: Give diligence to thy Calling, and care to good  
Counsell; Give Almes to the Poor and the Glory to God.  
Forgive him that ignorantly offends thee, & him that having  
wittingly offended thee, seekes thee. Forgive him that hath For-  
cibly abus'd thee, and him that hath fraudulently betray'd  
thee: Forgive all thine enemies but least of all thy self: Give  
and it shal be given thee, Forgive, and it shal be forgiven thee.  
The sum of all Christianitie, is Give and Forgive.

## CAP. LVIII.

**B**E not too great a niggard in the commendations of him  
that professes thy owne quality: If he deserve thy praise,  
thou

thou hast discovered thy judgment; If not, thy modesty: Honor either returns or reflects to the Giver.

CAP. LIX.

**I**F thy desire to raise thy Fortunes, encourage thy delights to the casts of Fortune, be wise betimes lest thou repent too late: What thou gettest, thou gainest by abused Providence; what thou lovest, thou lovest by abused Patience; What thou winnest is prodigally spent; what thou lovest is prodigally lost, It is an evill trade that prodigality drives: And a bad voyage where the Pilot is blinde:

CAP. LX.

**B**E very wary for whom thou becomest Security, and for no more then thou art able to discharge, if thou lovest thy liberty. The Borrower is a slave to the Lender: The Security is a slave to both: Whilst the Borrower and Lender are both eased the Security beares both their burchens: Hee is a wise security that secures himself.

CAP. LXI.

**L**OOK upon thy affliction as thou dost upon thy Physick: Both imply a disease, and both are applied for a Cure; That, of the Body; This, of the Soule: If they work, they promise health; If not, they threaten death: He is not happy that is not afflicted, but he that findes happinesse by his affliction.

CAP. LXII.

**I**F the Knowledge of Good wher thy desire to good, it is a happy Knowledge: If by thy Ignorance of Evill, thou art surpriz'd with Evill, it is an unhappy Ignorance. Happy is he that hath so much Knowledge of Good, as to desire it, and but so much Knowledge of evill, as to fear it.

## CAP. LXIII.

**V**hen the flesh presents thee with delights, then present thy self with dangers: Where the world possessees, thee with vain Hopes, there possesse thy self with true fear; When the Diuel brings thee Oyle, bring thou Vinegar: The way to be safe, is never to be secure.

## CAP. LXIV.

**I**f thy Brother hath offended thee, forgive him freely, and be reconciled: To do Evill for evill, is humane corruption: To do Good for Good is civil retribution; To do Good for Evil is Christian perfection: The Act of Forgiveness is Gods Precept: The maner of forgiveness is Gods President.

## CAP. LXV.

**R**everence the Writings of holy Men, but lodge not thy Faith upon them, because but men: They are good Pooles, but no Fountaines: Build on PAUL Himself no longer then he builds on CHRIST: If PETER renounce his Master, renounce PETER. The word of man may convince Reason: but the Word of GOD alone can compell conscience.

## CAP. LXVI.

**I**n civil things follow the most: In matters of Religion, the fewest: In all things follow the best; So shall thy wayes be pleasing to God; So shall thy behaviour be plausible with men.

## CAP. LXVII.

**I**f any losse or misery hath befallen to thy Brother dislemble it to thy self; And what counsell thou givest him, register carefully; and when the case is thine, follow it; So shall thy own Reason convince thy passion, or thy passion confesse her own unreasonablenesse.

## CAP. LXVIII.

**V**Hen thou goest about to change thy Morall Liberty into a Christian Servitude, prepare thy self to be the worlds laughing-stock; If thou overcome her scoffs, thou shalt have double Honor: If overcome, double Shame: He is unworthy of a good Master, that is ashamed of a bad Livery.

## CAP. LXIX.

**L**Et not the falling of a Salt, or the Crossing of a Hare, or the crying of a Cricket trouble thee. They portend no evil: but what thou fearest: He is ill acquainted with himself, that knows not his own Fortunes more then they. If evill follow it, it is the punishment of thy Superstition; not the fulfilling of their Portent: All things are lucky to thee, if thou wilt; nothing but is ominous to the Superstitious.

## CAP. LXX.

**S**O behave thy self in thy course of life, as at a banquet. Take what is offered with modest thankfulness: And expect what is not as yet offer'd with hopeful patience: Let not thy rude Appetite presse thee, nor a sleight carefulnesse indispose thee, nor a sullen discontent deject thee, Who desires more then enough, hath too much: And he that is satisfied with a little hath no lesse then enough; *Bona est cui Deus obtulit parca; quod satis est, manu.*

## CAP. LXXI.

**I**S thy Child dead? He is restor'd, not lost: Is thy Treasure stolne? It is not lost, it is restored: Hee is an ill debtor, that counts repayment losse. But it was an evill chance that took thy Child, and a wicked hand that stole thy Treasure: What is that to thee? It matters not by whom he requires the things from whom he lent them. What goods are ours by lone, are not lost when willingly restored, but when unworthily receiv'd.

CAP.



## CAP. LXXII.

**E**nsure no man, detract from no man: Praise no man before his face; traduce no man behinde his backe. Boast not thy self abroad, nor flatter thy self at home. If any thing crosse thee, accuse thy self: if any one extoll thee, humble thy self: Honor those that instruct thee, and be thankfull to those that reprehend thee. Let all thy desires be subjected to Reason, and let thy Reason be corrected by Religion. Weigh thy self by thy owne Ballances, and trust not the voice of wilde opinion: Observe thy selfe as thy greatest enemy, so that thou become thy greatest friend.

## CAP. LXXIII.

**E**ndeavour to make thy discourse such, as may administer profit to thy Self, or Standers by, lest thou incur the danger of an idle Word: Above all Subjects, avoid those which are Scurrilous, and Obscene; Tales that are impertinent, improbable, and dreams.

## CAP. LXXIV.

**I**f God hath blest thee with a sonne, blesse thou that sonne with a lawfull calling: chuse such employment, as may stand with his Fancy, and thy Judgement: His Country claims his ability toward the building of her Honor. If he cannot bring a Cedar, let him bring a Shrub: Hee that brings nothing usurpes his life, and robbes his Country of a Servant.

## CAP. LXXV.

**A**t the first entrance into thy Estate, keep a low fall; Thou maist rise with Honor; Thou canst not decline without shame: He that begins as his father ended; that end as his father began.



## CAP. LXXVI.

**I**F any Obscure Tale should chance to slip into thine Ears, among the varieties of Discourse (if opportunity admit) reprove it: if otherwise, let thy silence, or change of countenance interpret thy dislike: the smiling Ear is Baud to the lascivious Tongue.

## CAP. LXXVII.

**B**E more circumspect over the works of thy Braine, then the Actions of thy Body: These have infirmity to plead for them: but they must stand upon their own bottomes: These are but the objects of few; They of all: These will have Equals to defend them: they have Inferiours to envie them; Superiors, to deride them; all to censure them: It is no lesse danger for these to be proclaim'd at *Pauls Crosse*, then for them to be protested in *Pauls Church-yard*.

## CAP. LXXVIII.

**U**Se Common place-Books, or Collections, as Indexes to light thee to the Authors, lest thou be abus'd: He that takes Learning up on trust, makes him a fair Cup-board with anothers plate. He is an ill advised purchaser, whose title depends more on Witnesses then Evidences.

## CAP. LXXIX.

**I**F thou desire to make the best advantage of the Muses, either by Reading to benefit thy self, or by Writing, others, keep a peaceful soul in a temperate body: A full Belly makes a dull Brain; and a turbulent Spirit, a distracted Judgement: The Muses starve in a Cooks shop, and a Lawyers study.

## CAP. LXXX.

**W**hen thou communicates thy self by Letters, heigh-  
ten or depresse thy stile according to the quality  
of the parry and businesse; That which thy tongue  
would present to any, if present, let thy Pen represent to  
him, Absent: The tongue is the mindes Interpreter, and  
the Pen is the Tongues Secretary.

## CAP. LXXXI.

**K**eepe thy soul in exercise, lest her faculties rust for  
want of motion: To eat, sleep or sport too long,  
stops the natural course of her natural actions: To dwell  
too long in the employments of the body, is both the  
cause, and sign of a dull Spirit.

## CAP. LXXXII.

**B**E very circumspect to whose Tuition thou commit<sup>st</sup>  
thy childe: Every good Schollar is not a good Ma-  
ster. He must be a man of invincible patience, and singu-  
lar observation: he must study children that will teach  
them well, and reason must rule him that would rule  
wisely: he must not take advantage of an ignorant fa-  
ther, nor give too much ear to an indulgent Grand-  
mother: the common good must outweigh his private  
gaines, and his credit must out-bid Gratuities: he must  
be diligent and sober, not too familiar, nor too reserv'd,  
neither amorous nor phantasticke: Just, without fiere-  
nesse, merciful, without fondnesse: if such a one thou  
meet with, thou hast found a Treasure, which, if thou  
know'st how to value, is invaluable.

## CAP. LXXXIII.

**L**et not thy laughter handsell thy own jest, lest whilst  
thou laugh at it, others laugh at thee: neither tell it  
often to the same hearers, lest thou be thought forgetful,

or barren. There is no sweetnesse in a Cabage twice soured  
or a Tale twice told.

## CAP. LXXXIV.

**I**F opinion hath lighted the Lamp of thy Name, endeavour  
to encourage it with thy own Oyle, lest it go out  
and stinke: The Chronical disease of Popularity is  
shame: If thou be once up, beware: From Fame to  
Infamy is a beaten Roade.

## CAP. LXXXV.

**C**leanse thy morning soul with private and due Devotions;  
till then admit no businessse: The first-born  
of thy thoughts are Gods, and not thine, but by Sacrilege:  
think thy self not ready till thou hast prais'd him,  
and he will be alwayes ready to blesse thee.

## CAP. LXXXVI.

**I**N all thy actions think God sees thee; and in all his actions  
labour to see him; that will make thee fear him;  
this will move thee to love him; The fear of God is  
the beginning of Knowledge, and the Knowledge of God  
is the perfection of Love.

## CAP. LXXXVII.

**L**et not the expectation of a reversion entice thy heart  
to the wish of the possessours death, lest a judgement  
meet thee in thy expectation, or a Curse overtake  
thee in thy fruition: Every wish makes thee a Murderer,  
and moves God to be an Accessary, God often lengthens  
the life of the Possessour with the dayes of the Expectour.

## CAP. LXXXVIII.

**P**Rize not thy self by what thou hast, but by what thou art; he that values a Jewel by her golden frame: or a Book by her silver clasps, or a man by his vast estate, erres: If thou art not worth more then the world can make thee, thy Redeemer had a bad penny worth, or thou an uncurious Redeemer.

## CAP. LXXXIX.

**L**Et not thy Fathers, nor the Fathers, nor the Church thy Mothers belief, be the ground of thine: The Scripture lies open to the humble heart, but lockt against the proud Inquisitor; he that believes with an implicate Faith is a meer Empericke in Religion.

## CAP. XC.

**O**F all sins, take greatest heed of that which thou hast last, and most repented of: He that was last thrust out of doors, is the next readiest to croud in again; and he that thou hast sorest baffled, is likeliest to call more help for a revenge: it is requisite for him that hath cast one devil out, to keep strong hold lest seven return.

## CAP. XCI.

**I**N the meditation of divine Mysteries, keep thy heart humble; and thy thoughts holy; let Philosophy not be ashamed to be confuted, nor Logick blush to be confounded; what thou canst not prove, approve; what thou canst not comprehend, believe; and what thou canst believe, admire; so shall thy ignorance be satisfied in thy Faith, and thy doubts swallowed up with wonders: the best way to see day-light, is to put out thy candle.

## CAP. XCII.

**I**F opinion hath cried thy name up, let thy modesty cry thy heart down, lest thou deceive it; or it thee: there is no lesse danger in a great name then a bad; and no less honor in deserving of praise, then in the enduring it.

## CAP. XCIII.

**U**Se the holy Scriptures with all reverence; let not thy wanton fancy carve it out in jests, nor thy sinfull wit make it an advocate to thy sin: it is a subject for thy faith, not fancy; where Wit and Blasphemy is one Trade, the understanding's Banckrupt.

## CAP. XCIV.

**D**Ost thou complain that God hath forsaken thee? it is thou that hast forsaken him: 'tis thou that art mutable; in him there is no shadow of change, in his light is life; if thy will drive thee into a Dungeon, thou mak'st thy own darknesse, and in that darknesse dwells thy death; from whence, if he redeem thee, he is mercifull; if not, he is just; in both, he receives glory.

## CAP. XCV.

**M**ake use of Time, if thou lov'st Eternity: know, yesterday cannot be recall'd, to morrow cannot be assured: to day is only thine; which if thou procrastinate, thou losest, which lost, is lost for ever: *One to day, is worth two to morrows.*

## CAP. XCVI.

**I**F thou be strong enough to encounter with the times, keep thy Station; if not, shift a foot to gain advantage of the Times. He that acts a Begger to prevent a Thief, is ne'r the poorer; it is a great part of wisdom, sometimes to seem a fool.

CAP.

## CAP. XCVII.

**I**F thou intend thy writings for the publique view, lard them not too much with the choice lines of another Authour, lest thou lose thy own Gravy: what thou hast read and digested being delivered in thy own Style becoms thine: it is more decent to wear a plain suit of one entire cloth, then a gaudy garment checquer'd with divers richer fragments.

## CAP. XCVIII.

**I**F God hath blest thee with inheritance, and children to inherit, trust not the staffe of thy family to the hands of one. Make not many Beggers in the building up of one great Heir, lest if he miscarry through a prodigall Will, the rest sink through a hard necessity. Gods allowance is a double portion: when high blood, and generous breeding break their fast in plenty, and dine in poverty, they often sup in Infamy: if thou deny them Faulcons wings to prey on Fowl, give them Kites stomachs to seize on Garbage.

## CAP. XCIX.

**B**E very vigilant over thy childe in the *April* of his understanding, lest the frosts of *May* nippe his Blossomes. While he is a tender *Twig*, streighten him; whilst he is a new *Vessel*, season him; such as thou makest him, such commonly thou shalt finde him. Let his first lesson be *Obedience*, and the second shall be what thou wilt. Give him Education in good Letters, to the utmost of thy ability, and his capacity. Season his youth with the love of his *Creator*, and make the fear of his God the beginning of his knowledge: If he have an active spirit, rather rectifie then curbe it; but reckon idlenesse among his chiefest faults. Above all things, keep him from vain, lascivious and amorous Pamphlets, as the *Primmers* of all Vice. As his judgement ripens, observe his

his inclination, and tender him a *Calling*, that shall not crosse it: Forced *Marriages* and *Callings* seldome prosper; shew him both the *Mow*, and the *Plough*; and prepare him as well for the danger of the *Skirmish*, as possesse him with the honour of the prize. If he chuse the profession of a Schollar, advise him to study the most profitable Arts: *Poetry*, and the *Mathematicks*, take up too great a latitude of the soul, and moderately used, are good *Recreations*, but bad *Callings*, being nothing but their own *Reward*: if he chuse the profession of a *Souldier*, let him know, withall, *Honour* must be his greatest wages, and his enemies his surest *Paymaster*. Prepare him against the danger of a *Warre*, and advise him of the greater mischiefs of a *Garrison*; let him avoid *Debauchnesse*, and *Duels* to the utmost of his power, and remember he is not his own man, and (being his Countries servant) hath no estate in his own life. If he chuse a *Trade*, teach him to forget his Fathers *House*, and his Mothers *Wing*: Advise him to be conscionable, careful, and constant: This done, thou hast done thy part, leave the rest to *Providence*, and thou hast done it well.

## CAP. C.

Convey thy love to thy Friend, as an Arrow to the Marke, to stick there, not as a Ball against the Wall, to rebound back to thee: that friendship will not continue to the End that is begun for an End.

*Meditation is the life of the soul; Action is the soul of Meditation; Honour is the reward of Action: So meditate, that thou maist do; So do, that thou maist purchase Honour: For which purchase, give God the Glory.*

F I N I S.



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